

THE GODHEAD

FATHER, SON, AND HOLY GHOST



DAVID MICHAEL CURTIS

THE
SENTINEL
THREEFOLD
SYSTEM
(UAD)

U—Discovering Philosophical Principles
A—Analyzing Logical Structures
D—Defending Truth through
the Socratic Method
Study Method

The Godhead: Father, Son, and Holy Ghost

by David Michael Curtis

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A Note to the Reader Regarding the Second Edition: To make the Sentinel GPT series easier to navigate, the foundational content previously included in all 52 books has been removed from this specific edition. That shared material has been consolidated into a standalone volume: [The Loud Cry: Babylon is Fallen, Come Out of Her My People](#), which I highly recommend reading at least once. By moving that material, this newly updated edition makes room for fresh, targeted sections designed to significantly sharpen the book's focus.

About the Author

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David Michael Curtis has spent decades building one of the largest interconnected independent Christian libraries in modern publishing. His work spans theology, biblical fiction, history, constitutional studies, marriage, and health, with more than one hundred and forty published books across Kindle and Audible.

Rooted in intensive topical study of the King James Bible, his writing is built upon a unified framework designed to examine Scripture through direct verse comparison rather than denominational tradition. His theological works and novels operate together as one connected body of material, carrying readers from systematic Bible study into fictional narratives that explore faith, persecution, culture, and discipleship across both ancient and modern worlds.

Through this lifelong project, David's goal has remained consistent: to create books that challenge readers to examine the Scriptures carefully, think deeply about their faith, and follow the biblical text wherever it leads.

Mr. David Michael Curtis's theological and nonfiction works on Kindle and Audible include:

- [**The Topical Bible Studies \(KJV\) Encyclopedia \(10 Volumes\)**](#)
- [**The Godhead: Father, Son, and Holy Ghost Series \(4 Books\)**](#)
- [**Jesus Christ: Prophet, Priest, and King Series \(5 Books\)**](#)
- [**The KJV vs. Institutional Churches Series \(18 Books\)**](#)
- [**The Eschatology \(End Times\) Series \(11 Books\)**](#)
- [**The Foundations of the Faith Series \(8 Books\)**](#)
- [**The Two Covenants Series \(9 Books\)**](#)
- [**The Marriage Handbook Series \(5 Books\)**](#)
- [**The U.S. Constitution: Our Common Ground \(4 Books\)**](#)
- [**Encyclopedia of Diet, Health and Natural Remedies \(9 Volumes\)**](#)
- [**The Signature Collection: Stand-Alone Biblical Studies \(12 book series\)**](#)

In addition to these studies, his published fiction catalog includes:

- [**The 1st Century House Churches Saga \(13 Novels\)**](#)
- [**The 21st Century House Churches Series \(13 Novels\)**](#)
- [**The Called-Out House Church Theological Thriller Series \(8 Novels\)**](#)
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Introduction



The Plowboy's Promise

William Tyndale was the instrument used by God to forge the English Bible. He was a master linguist, fluent in a multitude of ancient and dead languages, yet he refused to hoard this treasure for his academic peers. Because he dared to translate the scriptures into the common tongue, he was hunted by religious authorities across Europe, locked in a cold prison cell for eighteen months, and ultimately burned at the stake. He sacrificed his blood to break the monopoly of an institutional church that sought to keep the common man dependent on the priesthood. Tyndale consumed his own life to ensure the path to God remained visible to every eye.

This vision for total accessibility crystallized during a heated dispute with a titled doctor of the church. In that defining moment, Tyndale vowed that if God spared his life, he would cause a boy driving the plow to know more of the scripture than the priests themselves. Notice the precise nature of the promise. Tyndale did not vow to teach the farm boy Greek or Hebrew syntax; he promised to give the boy the scripture in his native tongue. Tyndale understood a fundamental reality: with a finished English translation in hand, the working man would never need dead languages to possess the full counsel of God.

It is the difference between a scholar studying the chemical formula of bread, and a hungry man who simply eats the loaf and lives. A scholar can map the exact proteins and carbohydrates of wheat upon a chalkboard, yet still starve to death. The plowboy eats the bread, gains strength, and goes to work in the field.

Centuries later, the quiet proof of Tyndale's wager still walks the earth. Consider a mind shaped by merely a sixth-grade education—a background the academic world naturally discards as unlearned and irrelevant. Yet, simple, relentless engagement with the open pages of the English Bible has allowed that same humble background to produce dozens of written works that challenge conventional worldly wisdom. It is not natural intellect that unlocks the text, but the Spirit of truth witnessing through the text itself. It quietly proves that a humble believer needs no university degree to handle the word of God.

This does not mean every teacher is dishonest or that every academic tool is entirely useless. Many sincere men have labored intensely to help others understand the Bible. But sincerity does not guarantee accuracy, and even well-meaning systems can quietly place blinders on the human eye.

The Echo Chamber

Today, any believer with enough money can purchase a massive digital library for any major denomination from the leading Bible software companies. For a few thousand dollars, a student instantly possesses hundreds of books, a highly curated set of lexicons, Greek dictionaries, and endless commentaries.

By simply selecting a specific theological tradition, that digital library becomes an immediate echo chamber. It creates a kind of tunnel vision, entirely shaped by a denomination's established systematic theology. The library reinforces the exact same core ideas, written by credentialed men who earned their degrees from universities teaching those exact perspectives. A man will have

endless sources to quote, providing his sermons or debates with heavy academic weight. Yet, if he purchases a different library from a rival denomination, he can present the exact opposite theology with the very same level of scholarly backing.

In practice, a doctrinal system is easily supported when the sources used are already heavily aligned with its conclusions. Both sides of the theological aisle possess an impenetrable wall of scholarly backing. Both sides boast impressive names, trusted lexicons, deep Greek definitions, and long strings of initials after their names.

Five hundred years ago, Martin Luther stood at the Diet of Worms and pointed out that these different councils of men "have often erred and contradicted themselves." He bound his conscience only to the plain Word of God. That same reality remains true today. Opposing sides teach the exact same rules of interpretation and use a similar scientific method to dissect the Bible—commonly called expository preaching—yet they arrive at completely contradictory conclusions. When the identical academic method consistently produces opposite truths, the method itself can no longer be trusted as the final authority.

The issue is not the intelligence or the sincerity of the men using these tools. The issue lies in the limits of the method itself. Education is not the enemy, but darkness falls the moment education replaces direct, unfiltered engagement with the text.

The Arithmetic of Harmony

To step outside the echo chamber, a student must return to a foundation built purely on the plain English text. The journey of a true topical student often begins in obscurity. In 1993, one such nineteen-year-old student began a relentless pursuit of the truth using only a *Strong's Exhaustive Concordance*. For six years, he studied by forcefully flipping back and forth through the pages of physical scripture. The work was so intense that he wore out the bindings of eleven leather-bound Bibles, averaging a ruined, torn spine every six to nine months. Eventually, it required seven layers of duct tape just to hold the final book together long enough to keep reading.

Later years brought the transition to simple software, accelerating the ability to move between verses without destroying physical pages. Yet even with modern technology, the workspace must remain intentionally sparse. The tools of the trade are strict: the King James Bible, *Nave's Topical Bible*, the *Treasury of Scriptural Knowledge*, *Strong's Concordance*, and *Torrey's Topical Textbook*. There are no tabs open to modern commentaries. There are no theological dictionaries carrying the heavy slant of their respective denominations. By leaving the opinions of men out of the room, the student stays clear of the echo chamber and lets the text speak for itself.

This approach rests entirely on finding textual harmony. It begins with reading entire books of the Bible—such as Romans, Galatians, or Hebrews—from start to finish in a single sitting. But reading straight through is only the first step. When studying a book like Romans, the text must be broken down into as many major topics as possible. Every verse related to a specific topic is gathered, and the verses are read together until their shared meaning becomes clear and consistent.

This method is vital when reading the Apostle Paul. Many readers struggle to track his logic, but his writings become much easier to follow once his rhythm is recognized. Paul frequently packs several distinct, three-to-seven-word phrases into a single verse. The original Greek manuscripts did not contain the modern periods, commas, or verse divisions we rely on today. Because later men added the punctuation, readers blindly assume the phrasing is perfectly structured. Instead of reading a verse as one long, unbroken thought, it must be viewed as several distinct ideas packed tightly together. When studied topically—gathering everything Paul said on a single subject like faith or the law—his actual message clears like fog lifting off a road.

The guiding principle is absolute: *never build a doctrine on an isolated phrase*. Gather everything the Scripture says on the matter, and let the whole truth establish the doctrine.

Once a topic is exhausted within a single book, the scope expands to all of Paul's writings. This multiplies the number of verses, yet the standard remains unchanged: every verse must harmonize. From there, the study expands again to include the four Gospels, bringing the student face-to-face with the central doctrinal questions of the human condition.

Do we actually keep all of His commandments? Are we infused with a grace that helps us live as flawlessly as the Father in heaven, or are we simply counted as righteous through faith? Is Jesus the only man in history to perfectly keep the law, with His absolute obedience credited to our account? Or must we be infused with righteousness, striving to achieve that perfect obedience ourselves? This core divide—imputed versus infused righteousness—was the very earthquake that ignited the Reformation.

The Tumblers of the Lock

Students at Bible universities spend years learning a method of interpretation called hermeneutics. While there is no harm in the academic study of the text, the way it is widely practiced falls drastically short. It fails because the most critical rule of interpretation is usually missing: *gather every verse in the Bible on a given topic before reaching a conclusion*.

In standard practice, hermeneutics often begins with a single verse instead of the full set of verses on a topic. To understand the danger of this, imagine a combination lock on a heavy steel vault. If a lock has only one tumbler, a thief has a one-in-ten chance of guessing the combination and cracking the safe. But true topical Bible study requires aligning every verse on a subject—sometimes forty or more. If you face a combination lock with forty tumblers, the mathematical odds of unlocking it by accident become astronomical.

If a method is missing those forty tumblers and is instead built entirely on isolating a single verse, the lock remains firmly closed. No matter how much a scholar dissects that one verse using historical context, cultural background, or linguistic roots, he is still working with a single tumbler. He may speak with fierce authority, but the vault remains shut.

This is the fatal flaw of modern expository teaching. The standard method is to read one verse in isolation, after which the congregation closes their Bibles to listen to a forty-five-minute message. The theologian uses hermeneutics to interpret that single verse while it sits entirely separated from

the rest of Scripture. This is exactly why ten theologians from ten different denominations can sit in a single room, use the exact same hermeneutical rules, and teach ten completely different things. They are all staring at the same single tumbler, but turning it in different directions based on the traditions of their fathers. Only when every verse on the topic is aligned do the tumblers finally click into place.

Word studies suffer from the same isolation. A student might consult a Greek dictionary as a starting point, but resting on those definitions as final authority is a trap. The secular Romans and Greeks of the first century used the exact same words found in the New Testament, but relying on how the ancient, pagan world defined those words is entirely insufficient. Jesus and the apostles took the common Greek of the Mediterranean and infused it with a distinct, kingdom-level meaning.

If a theology is built using standard Roman definitions, it will inevitably mutate into a different religion than the one Jesus taught. The true method is to look up the definition, lay the dictionary on the shelf, and walk away. The student must then trace how Paul used that exact word across all his epistles, and how Jesus used it in the Gospels. Context, not a secular dictionary, defines the truth.

Topical study is an order of operations. It is a form of spiritual arithmetic. When gathering forty verses on the subject of faith, a student will find both positive commands and negative constraints. Some verses will say “believe.” Others will demand “obey.” The method is simply to add the positive statements and subtract the negative constraints. When read together without denominational pressure, they do not contradict; they explain each other. The text harmonizes from the simplest statements to the most complex.

Running the Gauntlet

This method of independence scales outward into a vast library of fifty-two volumes, easily identified by a distinct mark: a medieval knight holding a Bible and a sword. Because the resources used carry no commentary and no denominational bias, the student is not beholden to what a church father wrote or what a modern personality demands. There is no reason to remain dependent on a curated academic circle when the tools to find the truth are already available.

Navigating this library is designed to be a steady, unburdened journey. The architecture of the series is built to guide a reader through one hundred summary answers in approximately ninety minutes. As the foundation is laid, the student simply notes the number of any question that challenges the conscience. From the summaries in Part I, the reader can move directly to the Comprehensive Answers in Part II for a deeper dive. The subsequent sections offer Fireside Chats that bring doctrine to life through narrative, Topical Bible Studies that show the verses harmonizing in real-time, and a Defense section to address common objections.

By committing just two hours a week, a devoted reader can complete all fifty-two volumes in a single year. Through Kindle Unlimited and Audible Plus, this truth remains accessible to the average family without the crushing weight of heavy retail charges. It provides a practical education in the plain English text that easily rivals a traditional university degree.

Elite scholars will continue to boast of their advanced degrees and their mastery of ancient Greek. Yet, they will quickly find themselves outpaced by anyone who faithfully applies this simple method. Because Tyndale finished the exhausting work centuries ago, the modern reader does not need to dig through the dirt of dead languages to uncover the gold. He already holds the minted coin in his hand. While the academic expert obsessively dissects the text, the believing man simply consumes the plain English Bible as his daily bread. The scholar is left holding an empty formula, while the humble plowboy is fed, strengthened, and ready for the field.

Ephesians 6:13-18 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The question is now simple: will you test this for yourself, or remain where you are?



The Mechanics of Spiritual Alignment

When a vehicle first rolls off the assembly line, the wheels rest in perfect harmony. The chassis is balanced, and the steering column is calibrated to travel in a straight line without effort. But as a driver navigates the fractured asphalt of the world, the machine takes a beating. It hits potholes, strikes hidden curbs, and endures the relentless friction of the journey. Slowly, imperceptibly at first, the alignment begins to shift.

The driver may not notice the change immediately. Soon, however, the steering wheel begins to fight the hands that hold it. If the grip relaxes for even a fraction of a second, the car pulls sharply to the right or drifts lazily to the left. Instead of holding the clear path set before it, the heavy machinery seeks the ditch.

When the New Testament first emerged, it arrived during a volatile era. Just before the destruction of Jerusalem, the absolute foundation of the faith was laid in stone and blood. As apostles like Paul and Peter faced their impending martyrdoms, they did not leave behind a rough draft or an experimental prototype. They drafted a final will and testament for the early believers. The house church model inherited through their letters was a finished mechanism, calibrated by the Holy Spirit to navigate the worst storms of human history.

This original model drove down the straight and narrow way with flawless alignment. There was no need for the massive institutional structures, the dense academic jargon, or the professional religious class that dominates the modern stage. The apostles left behind a system that was lean, durable, and built for survival in an empire completely hostile to the truth. It was a blueprint designed for common people. They gathered in simple, lamp-lit homes, read the letters for exactly what the ink said, and walked in the power of the Spirit without the interference of a middleman.

The calibration of that first-century model rested entirely on the absolute authority of the Word, rather than the dictates of a centralized religious headquarters. Facing imminent persecution and the threat of the sword, early believers had to be completely self-sufficient in their grasp of the scriptures. They could not wait for a peer-reviewed academic journal to explain the Epistle to the Romans. They had to internalize the text, harmonize its commands, and live it out daily. That perfect alignment allowed the early church to thrive even as the institutional world crumbled to ash around them, proving that the plain word of God is all a devoted heart ever requires.

However, the current state of modern Christianity looks vastly different. Through centuries of accumulated tradition, worldly philosophy, and the hidden potholes of false doctrine, the collective body of believers has lost its alignment. The modern church no longer drives straight. It pulls hard to the right, steering toward the ditch of legalism—a rigid, breathless system where men attempt to earn divine favor through strict rule-keeping. Alternatively, it drifts to the left, sliding toward the muddy ditch of emotionalism and constant compromise, where fleeting feelings dictate the boundaries of faith.

To stay on the road today, the modern believer must fight the wheel constantly, exhausted by the sheer effort it takes just to walk with God. What is required now is not a new vehicle, nor a newly paved road, but a total realignment with the Scripture. The wheels of faith must be brought back

into harmony with the blueprint of the Master Manufacturer. The mandate remains unchanged: *“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”* (Matthew 7:14).

The Wreckage of the Ditch

When spiritual wheels fall out of alignment, the destination is always a ditch. It makes no difference whether a driver crashes into the ravine on the left or the embankment on the right; the final result is a wrecked vehicle and a journey that ends in failure. The institutional church has fractured into thousands of pieces because men have consistently chosen to die in a ditch rather than walk the straight path. History is littered with the rusted wreckage of these doctrinal collisions.

The ditch on the right is filled with the sharp debris of self-righteousness. It is the ditch of the Pharisee, the man who meticulously cleans the outside of the cup while the inside overflows with extortion and excess. Here, the rigid determinist willingly drives into the trench, proclaiming a harsh theology that strips away human responsibility. They teach that every single human action was pre-planned before the foundation of the world, effectively driving the vehicle completely off the road of love, mercy, and genuine free will.

Conversely, the ditch on the left is filled with the thick mud of cheap grace. This is the ditch where individuals use the boundless grace of God as a free license to excuse their own sin. The compromiser jumps into this mud, proclaiming that human emotion is supreme and that personal choice is the only metric of faith. They drift seamlessly into the broader culture, adopting its loose morals while complaining that the narrow way is simply too restrictive for the modern era.

These voices claim that because a soul is saved, daily actions no longer carry weight. Yet the Master’s command stands resolute: *“If any man will come after me, let him deny himself, and take up his cross daily, and follow me”* (Luke 9:23). The inhabitants of the left ditch have thrown away the heavy, splintered wood of the cross just to carry a soft cushion. Both sides hold tightly to a handful of isolated verses to defend their chosen ditch, but neither side possesses the whole counsel of God.

The False Authority of the Experts

This pulling effect is easily observed in the realm of politics, but tragically, the body of Christ has allowed the exact same dynamic to infect its ranks. Put one podium on the left and another on the right, and a false binary is instantly created. This theatrical setup forces the audience to believe they must pick between only two choices. On one side stand those who emphasize strict law and absolute sovereignty to the exclusion of human responsibility. On the other side stand those who emphasize grace and free will to the exclusion of holiness and obedience. The truth of the Bible is never a weak, lukewarm compromise between these two extremes. It is the bold, undeniable line that runs straight through the middle of them.

On the right side of the road sits a library of heavy theological books, and on the left sits another library of equal size. Both sides boast their own scholars, their own specialized dictionaries, and centuries of tradition backing their claims. Yet, they fundamentally contradict each other on the

core mechanics of the Christian faith. This happens because the foundation of both systems is entirely man-made. The determinist correctly points out the logical fallacies of the compromiser, and the compromiser rightly points out the cruel fallacies of the determinist. Both men are entirely right in their critiques of the other, yet both remain entirely wrong in their final conclusions.

When a simple believer sits across a table from one of these highly trained debaters, the experience is often overwhelming. The expert uses semantic sleight of hand to make the simple truth appear false, while his own complicated error appears true through the sheer force of his intellect. This is not the wisdom of God; it is merely the survival of the fittest philosopher. Jesus gave a clear warning about these titled authorities: *“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren”* (Matthew 23:8).

Realigning with the Wisdom from Above

To correct the drift, a believer must pull the frame of their faith back until it perfectly matches the original specifications. That exact specification is found clearly in the Epistle of James. *“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy”* (James 3:17). This single verse acts as a heavy lead plumb line. By it, every doctrine and every teacher must be measured.

The text begins by stating that the wisdom from above is first pure. It is entirely unmixed with the pollutants of human opinion, political agendas, or philosophical guesswork. It is the clear, cold water of the Word, not the muddy runoff of a scholar's commentary. After establishing purity, the scripture demands that wisdom be peaceable. It must actively unite what was previously broken and separated.

God is not the author of confusion. Confusion separates, divides, and causes strife among brethren. Furthermore, divine wisdom is gentle and easy to be entreated. It is open, accessible, and willing to listen. A man armed with the actual truth does not need to shout, bully, or complicate the issue to win a point. The truth is a lion. A lion does not require a defense attorney; it only needs someone to open the cage and let it loose.

The Harmony of the Center

True biblical alignment is found only in harmony. The truth does not force a choice between the verses on the right and the verses on the left; it accepts them all without a trace of hypocrisy. Hypocrisy, in this theological context, is the act of holding a double standard—claiming to believe the entire Bible, but quietly twisting half of its words to sustain a man-made system. The Creator is not a hypocrite, and His Word contains zero contradictions.

Alignment happens when a believer gathers every single verse on a given topic and listens to their unified testimony. The process starts with the simple, undisputed verses, letting the clear commands of Christ establish a solid baseline. The sovereignty of God is embraced because the text plainly teaches it, and the absolute responsibility of man to repent is embraced because the text boldly commands it.

There is no need to force these two massive truths into a cage match. Instead, they stand together as the two parallel steel rails of a train track, bearing the heavy weight of the gospel and carrying the believer toward heaven. If a doctrine requires a person to ignore a verse, or to consult an ancient lexicon to redefine a common word like "world" or "all" just to make the system work, the wheels are out of alignment. The truth never asks a reader to deny a single verse of Scripture. It harmonizes them into a tightly unified whole that glorifies the one who wrote it.

The Foundation of Simplicity

The Gospel was not originally handed down to the scholars. It was given to the fishermen, the tax collectors, and the common laborers. It was written in a manner so plain that a child could understand the path to salvation, yet so profound that a king could spend his entire life searching its depths. *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"* (Matthew 11:25).

The religious systems on the right and the left are built entirely on complexity. They rely heavily on the idea that the Bible is a cryptic code, a puzzle that can only be deciphered by elite men possessing a seminary degree. They wield metaphysical concepts like weapons to intimidate the common believer into silence. They demand that a reader cannot trust their own two eyes when looking at the plain English of the text. But the necessary realignment is a complete return to the *"simplicity that is in Christ"* (2 Corinthians 11:3).

It is the quiet, unshakable confidence to read the text and believe exactly what it says. When the text states that Christ died for all, the aligned mind believes He literally died for all. When it boldly states that faith without works is dead, the aligned mind accepts that a living faith produces visible, undeniable fruit. There is no need for a dusty dictionary to prove that "all" really means "some," or that "dead" really means "alive."

The ultimate goal of every honest student of the Word must be to end the debate. Believers are not called to win hollow arguments or conquer their brothers in intellectual combat; they are called to find the peace that comes from a unified understanding of truth. *"And the fruit of righteousness is sown in peace of them that make peace"* (James 3:18). When the text is rightly divided, the supposed contradictions vanish. The tension dissolves, and the endless theological war ends in a lasting treaty of peace.

If the steering wheel pulls heavily to one side, a driver must not ignore it or pretend the drift is a natural part of the journey. If a believer frequently finds anger rising against others simply because they refuse to use a specific, highly regulated theological vocabulary, the alignment is already lost. The vehicle must be brought into the shop. That shop is the private prayer closet, and the only trusted manual is the plain, unadulterated text of the Scripture.

The modern believer must strip away the bumper stickers of denominational pride. They must remove the aftermarket modifications sold by popular preachers and ignore the modern GPS programmed by the current cultural consensus. Instead, they must look closely at the ancient map that has never once failed. The road is straight, and the gate is narrow. But the Master walked it long before, leaving clear, unmovable footprints in the dust. The only task left is to keep the eyes

firmly fixed on the Author and Finisher of the faith, realign the frame with the pure Word, and drive straight through to the Kingdom.

A Standard of Testability

Understanding the nature of the text requires a fundamental shift in how one views spiritual authority. True biblical faith never demands that a person place their absolute confidence in the hands of a stranger. For generations, believers have been trained to trust the academic credential, the history of a specific church, or the rhetorical skill of a charismatic speaker. They have been taught to look at the man behind the pulpit and trust his conclusions simply because he holds a title.

To demand that kind of trust would only build the very same man-made podium that must be dismantled. The strength of true theology does not rest on the authority of an author; it rests entirely on its testability. The power to independently verify every claim must remain firmly in the hands of the reader.

This requirement for independent proof led to a modern, rigorous method of cross-examination. The foundational text was subjected to the scrutiny of artificial intelligence, utilizing two distinct leading models as impartial judges. Relying on a single digital system would have produced an inferior, untested result. Instead, the theology was forced through two separate digital minds to cross-examine and refine the concepts. These systems were not used to generate new theology or invent clever arguments. They were deployed to test, challenge, and verify the method at every single stage. In the end, they served as cold, emotionless judges. This method strips away the demand to trust a human author and forces a direct confrontation with the biblical text itself.

The Core Rule of Harmony

Before examining the digital testing process, one must understand the foundation that governs this approach to scripture. The method is straightforward, transparent, and historically known as topical Bible study. To discover the absolute truth of any given subject, a person must first gather every single verse in the Bible that speaks on that exact topic. The mind cannot start with five isolated verses and attempt to build a massive philosophical system around them.

Once the comprehensive list is gathered—a list that usually contains thirty to forty distinct verses—the text must be read in plain English. The focus narrows to the concise, three-to-seven-word phrases contained within those verses. There is no need to consult a human commentary to explain what the text supposedly implies. There is no need for a deep academic grasp of ancient Greek or Hebrew linguistics to understand the core meaning.

The linguists who came before, men like William Tyndale, have already done the heavy lifting. Dozens of the finest scholars in the known world sat on the translation committees that produced the King James Bible in 1611. Their historic work stands firm against the absolute best secular linguists operating today. All that is required of a modern mind is to read their clear translation with a childlike faith and believe exactly what it says.

When a person approaches the text this way, they become bound by one non-negotiable rule. A believer is not allowed to hold a theological conclusion that contradicts even a single verse on the topic. If a conclusion requires a person to twist, ignore, or explain away a verse, that conclusion is

fundamentally broken. True biblical doctrine must rest in quiet, unbroken harmony across every single verse on the subject.

The Digital Gauntlet

Because the human mind is naturally prone to bias, it will instinctively protect its own deeply held beliefs. To ensure that theological conclusions truly met this strict standard of harmony, the material had to face a brutal digital gauntlet. This gauntlet was not built to prove a specific theology right; it was built to test whether it was fundamentally wrong.

The digital systems were given a single task: test the conclusions under strict, unyielding protocols. The artificial intelligence was strictly forbidden from accessing any human commentary, denominational statements, or historic theological traditions to explain away the biblical text. It was restricted exclusively to analyzing the plain text of the King James Version in English. The source material used to define the topics and provide the verse lists came from historic, unbiased tools like Nave's Topical Bible, Torrey's Topical Textbook, the Treasury of Scriptural Knowledge, and Strong's Concordance.

The artificial intelligence was instructed to analyze the theological conclusions against the full, exhaustive list of thirty or forty verses for every single topic. It had to verify if the writing remained in perfect harmony across the entirety of the text. If the machine detected even a slight scriptural contradiction, the conclusion failed the test. The digital systems served as impartial judges, entirely immune to the emotional loyalty of church tradition.

The Results of the Fire

This strict requirement for scriptural harmony was only the first stage of the verification process. The subsequent stages involved testing the written material against known logical and philosophical errors. The digital models were programmed to screen the theology against over fifty logical fallacies and twenty-five philosophical fallacies. This deep screening covered virtually every known intellectual trap and deceptive argument that men use to prop up weak ideas.

The theology held its ground under this severe scrutiny. No contradictions were found within the biblical analysis. The ideas remained consistent across all the gathered verses, never once relying on philosophical leaps or logical traps to bridge a gap in the text. The conclusions did not require redefining common, everyday words to force a man-made system to function.

Passing this test does not elevate the written text to the level of scripture, nor does it render the human mind that compiled it infallible. It simply proves that the topical method is sound, and the resulting theology is consistent with the whole counsel of God. The text passed through the highest, most advanced tiers of digital cross-examination without breaking its alignment. The truth of the scriptures proved, once again, to possess zero internal contradictions.

The End of the Expert Middleman

The most vital aspect of this digital gauntlet is that no one is required to take another man's word for it. Any individual can recreate this exact testing environment in their own home today. A person can pick up a physical copy of Nave's Topical Bible or open a free digital Bible application. This specific tool has provided exhaustive lists of verses for over twenty thousand topics for more than a century, remaining completely free of biased human commentary.

A reader can locate the core topics of the Christian faith and pull all thirty or forty of those specific verses. They can read those critical three-to-seven-word phrases directly with their own eyes. They can feed those exact verses into their own artificial intelligence program, upload a theological claim, and command the machine to cross-examine the words. The machine can be ordered to search for any logical fallacies, philosophical errors, or scriptural contradictions that a human mind might have missed.

If a reader does not like the pure biblical conclusions that result from this process, they can close the book and walk away. But no man can walk away from the reality of Nave's Topical Bible. Every person is fully capable of reading the text for themselves and following the exact same protocol using their own mind and their own Bible. The harmony of scripture can be verified independently, permanently bypassing the need for an expert middleman.

The Historic Advantage

This massive level of independent verification is a distinct advantage that modern believers hold over the most famous theologians of the past. Historical figures like Augustine, Martin Luther, and John Calvin critically lacked complete information before they locked in their final conclusions. Exhaustive concordances simply did not exist in the civilized world prior to the nineteenth century. These famous men were forced to construct their massive theology using a severely limited number of verses. It is highly reasonable to forgive these men, for they did the very best they could with the incomplete data they possessed in their respective centuries.

But a modern man living in the twenty-first century carries exhaustive concordances, advanced Bible software, and artificial intelligence right in his pocket. The modern mind has access to tools that can verify any conclusion against the entire King James Bible in a matter of seconds. This sharp reality leaves the modern reader with absolutely no valid excuse to remain locked in the incomplete, fractured theology of the past. The tools for theological safety are stronger today than at any point in human history, allowing a person to accurately and safely reach final spiritual conclusions.

The Weight of the Archive

To understand the gravity of this testing, one must understand the sheer volume of the material examined. This theological foundation was not generated overnight as a sudden digital experiment. The material submitted to the digital gauntlet represented a vast archive, built methodically over decades starting in the early 1990s. The database spanned over nine thousand pages, dozens of published volumes, and hundreds of transcribed lectures. This massive body of text provided the artificial intelligence with a broad, deep database from which to run its tests. This scale is not a

monument to human effort; it simply demonstrates the staggering weight and thoroughness of the verification process.

Navigating the Hundred Questions

The core of this theological journey requires a mind to systematically work through one hundred distinct questions and their biblical answers. These truths are built in a dual structure: a quick summary format and a highly detailed, comprehensive answer format. The one hundred summary answers are roughly one hundred and seventy-five words long. Because of this concise length, an average reader can consume all of them in exactly ninety minutes.

When beginning this process, a person should push themselves to read all one hundred summary answers in a single, uninterrupted sitting. Doing this creates a rapid succession of biblical truth that forces the gears of the mind back into sharp alignment with the King James Bible. The comprehensive, longer answers are strategically placed for anyone who requires a deeper dive. They stand ready specifically for the moments when a reader feels challenged, angered, or deeply convicted by the shorter text.

As the reader moves through the summaries, they should write down the specific number of every question that causes friction in their mind. They must pay close attention to the answers that challenge their personal theology the most. Later, they can return to those specific numbers and take the necessary deeper dive into the longer text. Through all of this, a person must never try to line up their understanding of the Bible with a specific church denomination. The only goal is to align the heart and the theology strictly with the pure text of the scripture.

The Final Challenge

If a person begins reading the Bible carrying the wrong goal in mind, they will inevitably arrive at the wrong destination. If a seeker's personal goal is simply to find a way to agree with Augustine, Martin Luther, John Calvin, or any modern preacher, they will easily find a path to do so. But trusting those historical men is not the path that leads to genuine salvation. The eyes must remain fixed on the King James Bible, and the mind must refuse to look away.

Trust must never be placed in a human author, and eternal trust must never rest on any mortal man. Biblical faith belongs exclusively to Jesus Christ and securely in His word. The theological goal must be violently clear from the very start of the journey. The ultimate goal is to bring human understanding fully and completely into line with the scripture alone.

Let every belief pass this threefold test. Demand full topical harmony with the entire Bible. Demand total freedom from logical fallacies. Demand absolute freedom from philosophical errors. The tools are ready in hand, the method is fully transparent, and the scriptures lie open. Do not trust the conclusions of men; test the pure word of God for yourself.

Part I: The Godhead: 100 Summary Answers

The Foundation: The Oneness of God

Question 1. What is the first and great commandment concerning the nature of the LORD, according to Deuteronomy 6:4?

Answer 1. The first and great commandment is the bedrock of all truth, the "thus saith the LORD" that defines the very nature of reality: "Hear, O Israel: The LORD our God is **one LORD**" (Deuteronomy 6:4). This is not a suggestion; it is the foundational axiom upon which all other doctrine must be built. The KJV proclaims this singularity with unwavering clarity. He is not one *among* many, nor is He a regional deity, nor is He a divided entity. He is the single, unique, and absolute sovereign. This declaration, which Christ Himself called the "first of all the commandments," serves as the eternal sentinel guarding against all forms of polytheism. The prophets reinforce this, stating plainly, "beside me there is no God." This oneness, however, is not a sterile simplicity. As the creator of "one flesh" from two, His "one" (echad) implies a profound, compound unity, a concept that the remainder of Scripture carefully unfolds. But the starting point, the non-negotiable premise, is His absolute uniqueness.

Question 2. According to the prophet Isaiah, how many Gods are there besides the LORD? (Isaiah 44:6)

Answer 2. The prophet Isaiah, speaking the very words of the Almighty, leaves no room for debate or philosophical speculation. The answer is zero. "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **beside me there is no God**" (Isaiah 44:6). This is not a complex theological puzzle; it is a divine decree. The KJV text functions as a mathematical absolute. If one attempts to add another god to the equation, the truth is violated. He is the Alpha and the Omega, the beginning and the end. There is no predecessor, no successor, and no contemporary. This absolute singularity is the defining characteristic of His nature. Any doctrine that introduces another god, whether explicitly or by implication, is a direct assault on the throne of the King of kings. The KJV stands as a fortress against such error, proclaiming one God, one LORD, and none else.

Question 3. How does the KJV describe the LORD God in Deuteronomy 4:35 and 4:39?

Answer 3. The KJV, in the book of Deuteronomy, establishes the LORD's absolute and exclusive deity with the force of law. It states in Deuteronomy 4:35, "Unto thee it was shewed, that thou mightest know that the **LORD he is God; there is none else beside him.**" This truth is not presented as a matter of opinion but as a revelation shown to Israel for the express purpose of their knowing. The text hammers this point home four verses later, commanding that this truth be internalized: "Know therefore this day, and consider it in thine heart, that the **LORD he is God in heaven above, and upon the earth beneath: there is none else**" (Deuteronomy 4:39). The declaration is total. He is not just God in heaven, but also on earth. There is no other power, no other deity, no other sovereign in any realm. The KJV's uncompromising language serves as a

granite foundation, eradicating any possibility of polytheism and establishing the LORD's singular, unrivaled authority over all creation.

Question 4. What does Isaiah 45:5 declare about the existence of any God besides the LORD?

Answer 4. Isaiah 45:5 delivers a divine self-identification that is absolute and exclusive: "I am the LORD, and **there is none else, there is no God beside me.**" This is the Creator Himself speaking, dismantling any possibility of another deity. The repetition across Isaiah—"there is none else," "there is no God beside me"—is a divine hammer striking against the anvil of human idolatry. It is a statement of fact, not a statement of rank. He is not the "chief" god in a pantheon; He is the *only* God in existence. The verse continues, "I girded thee, though thou hast not known me," showing that His singular authority is the active force in the universe, whether recognized or not. This verse, like its counterparts in Isaiah, serves as a primary pillar of scriptural monotheism. It challenges any human-devised system that would attempt to divide His glory or propose another source of power. The KJV is clear: God is one, and He alone is God.

Question 5. How does Paul affirm the oneness of God in 1 Corinthians 8:4?

Answer 5. The apostle Paul, writing to a culture saturated with idolatry in Corinth, affirms the foundational truth of Israel with absolute precision. In 1 Corinthians 8:4, he states, "we know that **an idol is nothing in the world**, and that **there is none other God but one.**" Paul does not concede that pagan idols are lesser gods; he declares them to be "nothing," a complete vacuum of divinity. By doing so, he sweeps away the entire pagan worldview. He then rebuilds on the singular foundation of Deuteronomy 6:4, transported into the New Testament: "there is none other God but one." This is the starting point of all Christian doctrine. Though he immediately follows this by explaining the distinct roles of the Father and the Son, he does so *within* the framework of this absolute oneness. For Paul, the existence of the Lord Jesus Christ does not violate the "one God" principle but is, in fact, the very expression of it.

Question 6. In 1 Timothy 2:5, how many Gods are identified?

Answer 6. In 1 Timothy 2:5, the KJV identifies exactly one God. The verse is unequivocal: "For **there is one God**, and one mediator between God and men, the man Christ Jesus." This passage builds upon the foundational truth of God's singularity and then defines the precise mechanism of salvation within that truth. There is only one God, and accessing this one God requires only one mediator. The verse structure intrinsically links the oneness of God to the uniqueness of Christ. Just as there are not multiple gods, there are not multiple mediators. This verse powerfully affirms the core tenet of God's oneness while simultaneously establishing the distinct person and role of the Son. The man Christ Jesus is not a second God but the *mediator* to the one God. This text acts as a bulwark against both polytheism (the belief in many gods) and any religious system that would attempt to insert other mediators—saints, priests, or angels—between man and God.

Question 7. What does James 2:19 reveal about the devils' belief concerning the oneness of God?

Answer 7. James 2:19 reveals that a correct intellectual belief in God's oneness, while true, is insufficient for salvation. James argues, "Thou believest that **there is one God**; thou doest well: **the devils also believe, and tremble.**" This is a profound statement. The devils, the fallen angels themselves, are not polytheists. They are not atheists. They are, in fact, strict monotheists. They possess a perfect, orthodox, and biblically correct understanding that God is one. Yet, this belief does not save them. Why? Because their belief does not produce obedience; it produces only terror. They "tremble" because they know *exactly* who this one God is and that He is their righteous Judge. James uses this striking example to prove that faith without works is dead. A mere academic agreement with the declaration of Deuteronomy 6:4 is not saving faith. Saving faith is a belief that transforms the heart, produces repentance, and leads to obedience—the very things the devils refuse to do.

Question 8. How does Isaiah 43:10 establish the uniqueness of the LORD?

Answer 8. Isaiah 43:10 establishes the LORD's absolute uniqueness by defining Him as the only God who has ever existed or ever will exist. The LORD declares, "Ye are my witnesses, saith the LORD... that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.**" This verse forms a perfect, unbreakable circle of eternity. It eliminates any possibility of a god existing *before* Him and any possibility of another god *arising* after Him. He is not part of a lineage or a cycle; He is the singular, eternal, and uncreated reality. This declaration serves as a direct refutation of any doctrine suggesting that gods are "formed" or that other beings can "become" God. He is, and He alone is. This verse, combined with His statement "I, even I, am the LORD; and beside me there is no saviour," secures His position as the sole deity and the sole source of salvation in the universe.

Question 9. What is the significance of the word "one" (echad) in Genesis 2:24 ("one flesh"), and how might this relate to the "one LORD" of Deuteronomy 6:4?

Answer 9. The use of the Hebrew word "one" (echad) in Genesis 2:24 is profoundly significant. The text states that a man shall "cleave unto his wife: and they shall be **one flesh.**" Here, *echad* describes a compound unity, not an absolute singularity. It is two distinct persons, a man and a woman, coming together to form a new, single entity: "one flesh." This biblical precedent, established at creation, provides the key framework for understanding the same word *echad* used in Deuteronomy 6:4: "The LORD our God is **one LORD.**" This suggests that the "one LORD" is not a solitary, singular person—an idea that would lead to Modalism. Instead, like the "one flesh," He is a profound, compound unity. It allows for the truth of one God while making room for the distinct persons—Father, Son, and Holy Ghost—who are later revealed. The KJV's use of "one" in both contexts points to a God who is unified in essence but plural in personhood.

Question 10. How does the KJV's consistent emphasis on "one God" provide a foundation for understanding His nature?

Answer 10. The KJV's relentless emphasis on "one God" serves as the primary, non-negotiable boundary for all correct doctrine. This foundational truth acts as the chief cornerstone of our understanding. By establishing this fact with such unwavering, repetitive force—"The LORD our God is one LORD," "there is none other God but one," "beside me there is no God"—the Scripture

prevents us from ever straying into the pagan error of polytheism or Tritheism. It forces us to harmonize *all* other revelations about God with this central fact. When the KJV later reveals the Father is God, the Son is God, and the Holy Ghost is God, we are scripturally forbidden from concluding that we have three gods. Instead, we are forced to conclude that these three distinct persons are the **one God**. This "one God" foundation is the safeguard that compels us to accept the mystery of the Godhead—a compound unity—rather than dissolving His nature into a simplistic, man-made monad or a divided, pagan pantheon.

The Nature of God

Question 11. What essential truth does Jesus reveal about God's nature in John 4:24?

Answer 11. Jesus reveals the essential, non-negotiable truth of God's nature by declaring, "**God is a Spirit**: and they that worship him must worship him in spirit and in truth" (John 4:24). This statement is the definitive biblical definition of God's essence. It declares that God is not composed of physical matter, such as flesh and bones. He is not confined to a single location, whether a mountain in Samaria or a temple in Jerusalem. He is an invisible, immortal, and omnipresent being. This truth fundamentally changes our approach to Him. Because He is Spirit, worship cannot be a mere physical ritual, a geographical pilgrimage, or an aesthetic performance. Worship must be an internal, spiritual reality—"in spirit"—engaged by the believer's own spirit, quickened by the Holy Spirit. And it must be "in truth," grounded in the correct, revealed doctrine of who He is. This single verse dismantles all idolatry, which seeks to represent the unseeable Spirit with a seeable object.

Question 12. How does Numbers 23:19 distinguish God's nature from that of man?

Answer 12. Numbers 23:19 draws a stark, absolute distinction between the nature of God and the nature of man, focusing on the divine attributes of truth and immutability. The KJV states, "**God is not a man, that he should lie**; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" This verse establishes two critical truths. First, God is not a man, meaning His essence is entirely different; He is Spirit (John 4:24), not flesh. Second, because of His nature, His character is perfect. Unlike man, who is prone to falsehood and deception, it is impossible for God to lie. Unlike man, who is fickle and changes his mind ("repent"), God's will is perfect and His promises are immutable. His word is His bond. This verse provides ultimate security for the believer: what God has promised, He will perform, precisely because He is *not* a man.

Question 13. What does 1 Timothy 1:17 teach about God's attributes of immortality and invisibility?

Answer 13. In 1 Timothy 1:17, Paul gives a doxology that summarizes the magnificent and transcendent nature of God. He writes, "Now unto the **King eternal, immortal, invisible, the only wise God**, be honour and glory for ever and ever. Amen." This single verse ascribes four majestic attributes to Him. First, He is the "King eternal," meaning His reign is not bound by time; He exists outside of it. Second, He is "immortal," meaning He does not derive His life from any other source

and is incapable of dying; He *is* life itself. Third, He is "invisible," meaning His essential nature is Spirit (John 4:24) and cannot be perceived by the human eye. Fourth, He is the "only wise God," declaring that all true wisdom originates from Him and His wisdom is singular and unrivaled. These attributes define a God who is utterly self-sufficient, transcendent, and separate from His creation, making Him the only being worthy of all "honour and glory for ever and ever."

Question 14. How does God's spiritual nature (John 4:24) affect how mankind must worship Him?

Answer 14. God's spiritual nature, as declared by Christ in John 4:24, dictates the *only* terms of acceptable worship. Because "God is a Spirit," worship cannot be confined to physical places, such as a specific mountain or temple. It cannot be contained in physical rituals, sacrifices, or icons. Such things are, at best, shadows. Instead, Christ commands that worship must be "in spirit and in truth." To worship "in spirit" means it must be an internal act, engaging the heart, mind, and spirit of the believer, animated by the Holy Ghost. It is a vital, living connection, not a dead, external performance. To worship "in truth" means it must be based on correct, revealed doctrine. One cannot worship a god of one's own imagination; one must worship the God who *is*, as He has revealed Himself in His word. Therefore, true worship is the spiritual response of a regenerated heart to the revealed truth of God.

Question 15. What does Colossians 1:15 teach about the invisibility of God?

Answer 15. Colossians 1:15 affirms the foundational truth of God's spiritual nature by describing Him as "the **invisible God**." This directly echoes the teachings of John 4:24 ("God is a Spirit") and 1 Timothy 1:17 ("King eternal... invisible"). This attribute of invisibility is critical. It means that God, in His pure essence, cannot be seen by the physical human eye. As John 1:18 states, "No man hath seen God at any time." This then poses a profound question: how can finite man know the infinite, invisible God? Colossians 1:15 provides the answer in the same breath. It identifies Jesus Christ as "the **image** of the invisible God." The Son, Jesus Christ, is the perfect, visible manifestation of the unseen God. He is the one who "hath declared him." Therefore, to see Jesus is to see the one and only accurate representation of the Father's person and character. Christ bridges the gap between the "invisible God" and finite humanity.

Biblical Terminology: The Godhead

Question 16. In what context does Paul use the term "Godhead" in Acts 17:29 when addressing the Athenians?

Answer 16. Paul uses the term "Godhead" in Acts 17:29 to dismantle the very foundation of Greek idolatry. Standing on Mars' hill, surrounded by idols, he argues from the basis of creation: "Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device." His logic is devastating. If *we* are God's offspring—living, thinking, spiritual beings—how could the divine nature, the "Godhead," be *less* than us? How could the source of life be a lifeless block of stone? Paul uses "Godhead" to refer to the very essence and quality of God's divine nature. He argues that this divine nature is

spiritual, living, and transcendent, and therefore cannot be compared to, or contained in, any physical object crafted by human hands. He uses their own poets against them to prove that the true "Godhead" is the spiritual Creator, not the material creation.

Question 17. According to Romans 1:20, what is understood by the things that are made, even His "eternal power and Godhead"?

Answer 17. Romans 1:20 declares that the physical creation serves as an undeniable testament to the Creator's nature, leaving all mankind "without excuse." The verse states, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his **eternal power and Godhead**." This means that although God is invisible, His attributes are "clearly seen" through deductive reasoning. By observing the vastness, complexity, and sheer power of the "things that are made"—the cosmos, the laws of physics, the intricacy of life—any rational mind can understand two things. First, His "eternal power," as the effect (creation) cannot be greater than the cause (Creator). Second, His "Godhead," or His divine nature. The creation reveals not just raw power, but intelligence, design, and majesty—the very qualities of a divine, personal being. Therefore, creation itself is a universal revelation that testifies to the existence and divine nature of the one Creator.

Question 18. What profound truth does Colossians 2:9 state dwells in Jesus Christ bodily?

Answer 18. Colossians 2:9 makes one of the most powerful and direct statements in the KJV regarding the full deity of Jesus Christ. It declares, "For in him dwelleth **all the fulness of the Godhead bodily**." This verse leaves no room for diminishing Christ's nature. It does not say a *part* of the Godhead dwells in Him, or that He has a *measure* of divinity. It states that "all the fulness"—the complete essence, the total nature, everything that makes God *God*—dwells in Jesus Christ. Furthermore, it dwells in Him "bodily." This is not a mere spiritual presence or a temporary anointing, as with a prophet. The very "Godhead," the divine essence, is permanently united with the physical, resurrected, glorified body of the Lord Jesus Christ. This verse is the ultimate affirmation of the incarnation. It establishes Christ as the unique God-man, not a created being or a lesser emanation, but the complete and total revelation of God in human flesh.

Question 19. Based on its use in the KJV, what does the term "Godhead" appear to describe?

Answer 19. Based on its three occurrences in the KJV (Acts 17:29, Romans 1:20, Colossians 2:9), the term "Godhead" describes the very essence and totality of God's divine nature. It is the biblical word for the quality of *being* God. In Acts 17, Paul argues that this divine nature, the "Godhead," is spiritual and living, unlike dead idols. In Romans 1, he states that this "Godhead," this divine nature, is clearly revealed through the intelligence and power seen in creation. In Colossians 2, he declares that the *entirety* of this divine nature, "all the fulness of the Godhead," dwells physically and permanently in the person of Jesus Christ. Therefore, "Godhead" is not a name for a committee or a group, but rather the KJV's precise term for the *substance* of divinity, the "what" of God. It is the sum of His attributes, His eternal power, and His divine essence that is shared completely by the Father, the Son, and the Holy Ghost.

Question 20. Why is it important to use the specific biblical term "Godhead" when discussing the nature of God?

Answer 20. It is critically important to use the specific biblical term "Godhead" because it is the precise, divinely inspired word the KJV uses to define God's essential nature. Human-devised terms, such as "Trinity," are not found in Scripture and often come laden with centuries of philosophical and creedal baggage. These non-biblical terms frequently force us to explain God using unbiblical formulas ("three persons in one substance"), which can create confusion. The word "Godhead," however, is anchored directly to the text. It perfectly encapsulates the concept of the singular divine essence (Romans 1:20, Acts 17:29) while also being the very "fulness" that dwells *bodily* in Christ (Colossians 2:9). Using "Godhead" keeps the discussion grounded in "thus saith the LORD." It allows us to build our doctrine exclusively from what is written, forcing us to harmonize the KJV's own terms rather than defending the definitions of men. It is the safest, most accurate, and most scriptural term we can use.

KJV Evidence for Plurality within the One God

Question 21. What plural language does God use in Genesis 1:26 at the creation of man?

Answer 21. At the pinnacle of the creation account, the singular God who has been speaking ("And God said...") dramatically shifts His language to the first person plural. In Genesis 1:26, the KJV records, "And God said, Let **us** make man in **our** image, after **our** likeness." This shift is monumental. It is the first clear indication within the foundational chapter of Genesis that the "one LORD" of Deuteronomy 6:4 is a compound unity. This is not a "royal we," a linguistic anomaly absent from Hebrew thought; nor is God addressing angels, who are created beings and not creators. Man was not made in the image of angels. The only logical conclusion, which is harmonized by the rest of Scripture, is that God is speaking *within* Himself. This plural language—"us" and "our"—points directly to the distinctions within the one Godhead, the very distinctions later revealed as the Father, the Son, and the Holy Ghost.

Question 22. After man's fall, what plural language is used by the LORD God in Genesis 3:22?

Answer 22. Following man's disobedience, the LORD God again employs plural language, confirming the distinction within the Godhead first seen in Genesis 1:26. The KJV states, "And the LORD God said, Behold, the man is become as **one of us**, to know good and evil" (Genesis 3:22). This phrase, "one of us," is deeply significant. It confirms that the plural "us" in Genesis 1 was not an isolated incident. The knowledge of good and evil was a quality possessed by the Godhead. Once again, this cannot be a reference to angels, as it would imply a shared status with them that Scripture does not support. This is the Godhead—the Father, Son, and Holy Ghost—in counsel. This language reinforces the mystery of the "one God" who is also "us." The KJV's preservation of this plural pronoun is essential evidence for the distinctions that exist eternally within the one divine essence.

Question 23. At the tower of Babel, what does the LORD say in Genesis 11:7, using plural pronouns?

Answer 23. At the tower of Babel, the KJV provides a third crucial instance of the singular LORD speaking with plural pronouns, demonstrating divine counsel within the Godhead. After observing the unified rebellion of man, "the LORD said... Go to, let **us** go down, and there confound their language" (Genesis 11:6-7). This is a divine, unified decision followed by a plural execution: "Let **us** go down." The singular "LORD" (verse 6) is the same entity as the plural "**us**" (verse 7). This passage, like Genesis 1:26 and 3:22, presents an inescapable scriptural fact: the one God exists as a plurality of persons. These three key passages in Genesis lay a foundational framework that anticipates the New Testament's clear revelation of the Father, the Son, and the Holy Ghost acting in perfect, unified counsel as the one LORD.

Question 24. In Isaiah 6:8, whom does Isaiah hear speaking, and what plural pronoun is used?

Answer 24. In Isaiah 6:8, the prophet Isaiah hears the voice of the "Lord" (Adonai), who has just been identified as the "LORD of hosts" (Jehovah) and the "King" (Isaiah 6:3, 5). The voice he hears poses a divine question: "Also I heard the voice of the Lord, saying, Whom shall **I** send, and who will go for **us**?" This single sentence is a profound revelation of the Godhead. The speaker is one: "Whom shall **I** send?" Yet the unified counsel is plural: "who will go for **us**?" This perfectly mirrors the language of Genesis, where the one God ("**I**") acts in plural counsel ("**us**"). Decades later, the apostle John identifies the "King" Isaiah saw in this vision as the pre-incarnate Jesus Christ (John 12:41). Furthermore, the apostle Paul identifies the speaker as the Holy Ghost (Acts 28:25-26). Therefore, this one "voice of the Lord" is identified by Scripture itself as the voice of the Father, the Son, and the Holy Ghost—the one Lord who is "**us**."

Question 25. What is the significance of the plural Hebrew word for "Creators" in Ecclesiastes 12:1?

Answer 25. The KJV translation of Ecclesiastes 12:1, "Remember now thy **Creator** in the days of thy youth," is significant because the underlying Hebrew word, *Bore'ekha*, is grammatically plural: "Creators." While the KJV translators rendered it in the singular ("Creator") to align with the foundational truth of "one God," the plural Hebrew text itself is a powerful witness to the plurality within that one God. This is not an error; it is a deliberate theological statement. It perfectly complements Genesis 1:26, where the one God said, "Let **us** make man." The act of creation was not the work of a solitary person but the unified work of the Godhead. John 1:3 affirms that "all things were made by him" (the Word, the Son), and Job 33:4 states, "The **Spirit of God** hath made me." Therefore, the plural "Creators" is a doctrinally precise term, pointing to the Father, Son, and Holy Ghost as the one God who created all things.

Question 26. What is the significance of the plural Hebrew word for "Makers" in Isaiah 54:5?

Answer 26. Similar to Ecclesiastes 12:1, the KJV text of Isaiah 54:5 holds a profound grammatical truth. The verse reads, "For thy **Maker** is thine husband; the LORD of hosts is his name." The underlying Hebrew word for "Maker" (*O'sayikh*) is, like "Creators," grammatically plural: "Makers." This plural noun, "Makers," is then identified by a singular name: "the LORD of hosts." This grammatical structure in the original text is a perfect articulation of the Godhead: a plurality of persons (Makers) who are yet the one, singular God (the LORD). This reinforces the creative work of the Godhead. The Father spoke creation into being, the Son was the agent by whom "all things were made" (John 1:3), and the Spirit "moved upon the face of the waters" (Genesis 1:2). The KJV's inspired translation harmonizes this plurality under the singular "Maker," upholding the truth of one God while the original text provides deep evidence of the distinctions within that oneness.

Question 27. In Psalm 110:1, what two distinct divine persons are mentioned by David?

Answer 27. Psalm 110:1 records a conversation between two distinct and divine persons. David, speaking by the Spirit, writes: "The **LORD** said unto my **Lord**, Sit thou at my right hand, until I make thine enemies thy footstool." Jesus Christ Himself used this verse to silence the Pharisees, forcing them to confront the identity of the "Messiah." In this verse, "The **LORD**" (Jehovah, the Father) speaks to "my **Lord**" (Adonai, the Son). This is an eternal conversation. It is not God speaking to a man or an angel, but the Father speaking to the Son, giving Him the position of ultimate authority and honor ("Sit thou at my right hand"). This single verse is an unassailable proof of the distinction of persons within the Godhead. It clearly reveals two separate, divine "Lords" acting in perfect unity—a truth that perfectly aligns with the New Testament's revelation of the Father and the Son.

Question 28. What divine conversation is recorded in Psalm 45:6-7 between "God" and "O God"?

Answer 28. Psalm 45:6-7, quoted directly in Hebrews 1:8-9, records a divine conversation that explicitly affirms the deity of the Son. The passage reads, "Thy throne, **O God**, is for ever and ever... Therefore **God, thy God**, hath anointed thee with the oil of gladness above thy fellows." The writer of Hebrews applies this directly to the Son. This means the speaker, "God, thy God" (the Father), is anointing the recipient, "O God" (the Son). This is God the Father addressing His Son as "God." This text is a profound witness to the eternal relationship within the Godhead. It demonstrates both distinction (one "God" anoints the other "God") and full equality in nature (both are called "God"). This conversation, preserved in the KJV, is a powerful and direct scriptural proof of the full deity of Jesus Christ, as proclaimed by the Father Himself, and the personal distinction between the Father and the Son.

Question 29. What question does Proverbs 30:4 ask about God's Son?

Answer 29. Proverbs 30:4 asks a series of profound rhetorical questions about the transcendent, unknowable Creator, culminating in a stunning revelation of His Son. The author, Agur, asks, "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name, if thou canst tell?**" This verse, written centuries before the

incarnation, explicitly declares that the one, singular Creator God *has a Son*. It places the Son's name on the same level of unknowable mystery as the Father's name. This is not a reference to Israel or to an angel; it is a direct statement about a unique, personal Son. This verse shatters the claim that the "Son" is only a New Testament title, proving that the Father-Son relationship is an eternal reality, a truth embedded in the wisdom of the Old Testament long before Christ was manifest in the flesh.

Question 30. How does the KJV's use of plural language in the Old Testament point to distinctions within the one God?

Answer 30. The KJV's faithful preservation of plural language in the Old Testament provides an indispensable foundation for the New Testament's revelation of the Godhead. By recording the one God saying "Let **us** make man" (Genesis 1:26), "one of **us**" (Genesis 3:22), and "Let **us** go down" (Genesis 11:7), the KJV establishes that the "one LORD" is a compound unity. This is reinforced by the plural Hebrew words for "Creators" (Ecclesiastes 12:1) and "Makers" (Isaiah 54:5). These passages are not contradictions; they are revelations. They are then confirmed by divine, intra-Godhead conversations, such as the Father ("LORD") speaking to the Son ("my Lord") in Psalm 110:1. This body of evidence proves that distinctions *within* the one God are not a new invention but an eternal truth. This Old Testament framework is the necessary prerequisite for understanding the New Testament's baptismal formula: the one "name" of the Father, Son, and Holy Ghost.

The Father: Deity, Personhood, and Role

Question 31. How is the Father identified in the KJV, for example in 1 Peter 1:2?

Answer 31. In the KJV, the Father is consistently identified as a distinct, divine person and the origin or source of God's redemptive plan. 1 Peter 1:2 provides a clear and concise example, identifying believers as "Elect according to the foreknowledge of **God the Father**." This title is not merely descriptive; it is personal and relational. He is "God," affirming His full deity, and He is "the Father," affirming His distinct personhood and His paternal relationship to the Son and, by adoption, to believers. This verse also highlights His specific role: election and foreknowledge. The KJV presents the Father as the one who initiates, the one who foreknows, the one who sends, and the one to whom Christ prays. He is the ultimate "fountain of living waters," the unseen, invisible God (Colossians 1:15) whose person, will, and character are perfectly revealed in His Son.

Question 32. What does 1 Corinthians 8:6 state about the Father's role in relation to "all things"?

Answer 32. 1 Corinthians 8:6 presents a masterful summary of the Godhead, affirming God's oneness while defining the distinct roles of the Father and the Son. The verse states, "But to us there is but **one God, the Father, of whom are all things**, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." This assigns the Father the role of the ultimate *source* or *origin*—"of whom are all things." He is the fountainhead of creation, the divine mind

from which the plan of all existence proceeds. In the same breath, the verse assigns the Son the role of the divine *agent* or *channel*—"by whom are all things." The Father is the architect, and the Son is the builder through whom the Father's plan is executed. This verse is a perfect statement of distinction in role and unity in essence, showing how "all things" come *from* the Father *through* the Son.

Question 33. What is the Father's relationship to the Son, as described by Jesus in John 17:1-5?

Answer 33. In John 17:1-5, Jesus describes His relationship with the Father as one of profound, eternal, and shared glory. Jesus addresses the Father directly, confirming their distinct personhood. He speaks of a completed work, "I have glorified thee on the earth: I have finished the work which **thou gavest me to do**," highlighting a relationship of divine commission and perfect obedience. Most significantly, Jesus refers to a pre-creation relationship, praying, "And now, O Father, glorify thou me with thine own self with the **glory which I had with thee before the world was**" (John 17:5). This is not the prayer of a creature but the request of an eternal Son. It proves that His Sonship is not a temporary, incarnate role. He and the Father shared a mutual glory as distinct, divine persons before time, creation, or the universe ever existed. This is the eternal Father-Son relationship within the Godhead.

Question 34. In Jesus's teaching on prayer, to whom does He instruct believers to pray? (Matthew 6:9)

Answer 34. In His definitive teaching on prayer, Jesus instructs His believers to direct their worship and petitions specifically to the Father. He begins the prayer, "After this manner therefore pray ye: **Our Father** which art in heaven, Hallowed be thy name" (Matthew 6:9). This is a radical revelation. He does not instruct them to pray to an abstract "Godhead" or a distant, unnamed deity. He introduces an intimate, personal relationship, instructing them to address the "one God" (1 Timothy 2:5) as "Father." This establishes the Father as the object of our worship and the one who receives our prayers. Jesus, as the "one mediator" (1 Timothy 2:5), is the one *through* whom we have access to the Father. By teaching this, Jesus affirms His own distinctness from the Father while simultaneously revealing the Father's personal, paternal, and approachable nature for all who come in the Son's name.

Question 35. What does Jesus declare about the Father's knowledge in Matthew 6:8?

Answer 35. Jesus declares that the Father possesses perfect, intimate, and pre-emptive knowledge of our needs. He instructs His disciples to avoid meaningless, repetitive prayer, giving this reason: "**for your Father knoweth what things ye have need of, before ye ask him**" (Matthew 6:8). This ascribes to the Father the divine attribute of omniscience—He knows all things, including the future. This truth fundamentally redefines prayer. Prayer is not an act of *informing* God, as if He were ignorant of our situation. Rather, prayer is an act of *communion* and *dependence* on the God who already knows. It is our expression of faith, aligning our will with His, and acknowledging that He is the all-wise and all-knowing source of our provision. Jesus identifies this all-knowing God personally as "your Father," blending His infinite, divine knowledge with His intimate, paternal care.

Question 36. Who does Jesus say has seen the Father? (John 6:46)

Answer 36. Jesus makes the exclusive and astonishing claim that He alone has seen the Father. He contrasts this with all of humanity, stating, "**Not that any man hath seen the Father, save he which is of God, he hath seen the Father**" (John 6:46). This verse builds directly on John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The Father is "the invisible God" (Colossians 1:15), the one "whom no man hath seen, nor can see" (1 Timothy 6:16). His essential nature is Spirit and invisible to mortal eyes. Jesus, however, is the exception. As the eternal Son, He is "of God," sharing the divine nature and existing in eternal, face-to-face communion with the Father. Because He alone has seen and known the Father in this unique way, He alone is qualified to reveal Him and "declare" Him to mankind.

Question 37. What authority has the Father given to the Son, according to John 5:22, 27?

Answer 37. According to Jesus, the Father has given the Son two specific and absolute spheres of authority. First, "For the Father judgeth no man, but hath **committed all judgment unto the Son**" (John 5:22). This is a staggering delegation of divine prerogative. The Father, the ultimate lawgiver, has appointed the Son as the ultimate judge of all humanity. Second, the Father "hath given him **authority to execute judgment also, because he is the Son of man**" (John 5:27). This links His authority to His incarnation. Because He became a man, He is uniquely qualified to judge mankind. This demonstrates a perfect unity of will and distinction of role. The Father is the source of all authority, and He has chosen to exercise that authority *through* His Son. This is why, as Jesus states, all men should "honour the Son, even as they honour the Father," because He wields the Father's own divine authority.

Question 38. What does Jesus state about His will in relation to the Father's will in John 5:30?

Answer 38. Jesus states that His own will is in perfect, absolute, and willing submission to the Father's will. He declares, "**I can of mine own self do nothing**: as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father** which hath sent me" (John 5:30). This verse is a profound window into the relationship within the Godhead. It demonstrates two distinct wills—"mine own will" and "the will of the Father"—proving they are two distinct persons. Yet, it also demonstrates a perfect unity of purpose. The Son's will is not *in conflict* with the Father's; it is *in perfect alignment* with it. In His incarnate role, the Son chooses to defer, to listen, and to execute the Father's will. This is the very reason His judgment is "just"—it is not based on His own independent initiative but is a perfect reflection of the Father's righteous will.

Question 39. How does Jesus describe the Father in John 17:3?

Answer 39. In His great high priestly prayer, Jesus gives a precise definition of eternal life, and in doing so, He gives the Father a unique title. He prays, "And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent" (John 17:3). By calling the Father "the only true God," Jesus affirms the foundational truth of Deuteronomy 6:4. He upholds the absolute monotheism of Scripture. The Father is the ultimate source, the fountainhead of all

divinity. Does this diminish the Son? Not at all. In the very same breath, Jesus states that eternal life *also* requires knowing "Jesus Christ, whom thou hast sent." He presents Himself as the indispensable, co-equal object of saving knowledge. The verse does not say the Father *alone* is the true God, excluding the Son. It says the Father *is* the only true God, and that knowing Him, *and* His Son, is eternal life. This upholds the Father's primacy while affirming the Son's essentiality.

Question 40. What does the Father send in Jesus's name, according to John 14:26?

Answer 40. Jesus, preparing His disciples for His departure, reveals the distinct role of the Father in the age to come. He promises, "But the Comforter, which is the Holy Ghost, whom **the Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). This verse beautifully illustrates the distinct, coordinated roles of all three persons of the Godhead. The **Father** is the sender, the source from whom the promise originates. The **Holy Ghost** is the one being sent, a distinct person identified as "the Comforter" and "he." The **Son** is the one in whose "name," or by whose authority and on whose behalf, the Father acts. This verse is an unassailable proof of the distinctions within the Godhead, showing the Father acting, the Son mediating, and the Spirit executing the divine plan of redemption.

Question 41. What does the Father do, according to Jesus in John 14:16?

Answer 41. In John 14:16, Jesus reveals the Father's role as the answerer of the Son's prayer and the provider of the Holy Spirit. Jesus promises, "And I will pray the Father, and **he shall give you another Comforter**, that he may abide with you for ever." This simple verse outlines a profound divine interaction. The **Son** (Jesus) takes the role of intercessor, "I will pray." The **Father** is the distinct person who hears and answers that prayer, "he shall give." The **Holy Ghost** is the gift given, Himself a distinct person, "another Comforter," who is separate from the Son ("another") but of the same kind. This verse clearly distinguishes the three persons of the Godhead by their roles and interactions: the Son prays, the Father gives, and the Spirit comes. It demonstrates their perfect, unified will in executing the plan of salvation while proving they are not one and the same person.

Question 42. How does the KJV present the Father as distinct from the Son in Jesus's baptism? (Matthew 3:17)

Answer 42. The baptism of Jesus, as recorded in Matthew 3, is one of the clearest and most dramatic KJV presentations of the distinct persons of the Godhead. As **the Son** (Jesus) is coming up out of the water, **the Holy Ghost** descends upon Him "like a dove." At that very same moment, a voice from heaven is heard: "And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased**" (Matthew 3:17). This voice is explicitly that of **the Father**. This single event shatters the heresy of Modalism, as all three persons are present and active simultaneously, in different forms, and in different locations. The Son is in the water, the Spirit is descending, and the Father is speaking from heaven. The Father's words are a personal testimony *about* the Son, affirming His identity and His distinct relationship to the Father ("my beloved Son").

Question 43. What does Jesus say about the Father's love for the Son in John 5:20?

Answer 43. Jesus describes the relationship between the Father and the Son as one of perfect love, complete transparency, and shared work. He states, "For **the Father loveth the Son**, and **sheweth him all things that himself doeth**: and he will shew him greater works than these, that ye may marvel" (John 5:20). This is not the language of a creature and a creator, or a master and a servant. This is the language of an intimate, eternal, and personal relationship. The Father's love is the *reason* for His total self-disclosure to the Son ("sheweth him all things"). This implies a co-equal knowledge and a shared counsel within the Godhead. The Father is not hiding His plans from the Son; He is revealing them in their entirety. This verse proves they are two distinct persons—one who loves and "sheweth," and one who is loved and is "shewn"—who operate in a perfect unity of will, driven by mutual love.

Question 44. Who does Jesus say is "greater than all" in John 10:29?

Answer 44. In John 10:29, Jesus, in the context of guaranteeing the eternal security of His sheep, identifies the Father as the ultimate standard of power. He states, "My Father, which gave them me, **is greater than all**; and no man is able to pluck them out of my Father's hand." This statement, "greater than all," ascribes ultimate sovereignty and omnipotence to the Father. He is the supreme authority. This truth is immediately balanced by Jesus's very next statement: "**I and my Father are one**" (John 10:30). How can the Father be "greater than all," and yet Jesus be "one" with Him? This is the paradox of the Godhead. The Father is "greater" in role, position, and as the source (as affirmed in John 14:28), yet the Son is "one" with Him in nature, essence, and power. The sheep are secure in the Son's hand *because* He is one with the Father who is "greater than all."

Question 45. How is the Father's personhood and deity affirmed throughout the New Testament?

Answer 45. The Father's personhood and deity are affirmed throughout the New Testament by His distinct name, roles, and relationships. He is consistently called "God the Father" (1 Peter 1:2), establishing both His divine nature and His personal identity. His personhood is proven by His actions: He **loves** the Son (John 5:20), He **sends** the Son (John 17:3), He **gives** the Spirit (John 14:16), He **knows** our needs (Matthew 6:8), He **has** a will (John 5:30), and He **speaks** from heaven (Matthew 3:17). These are the actions of a person, not an abstract force. His full deity is affirmed by Jesus Himself, who calls Him "the only true God" (John 17:3) and the one who is "greater than all" (John 10:29). He is the one to whom believers are instructed to pray (Matthew 6:9). The KJV presents the Father as the sovereign, invisible, omniscient source of all things, whose will is perfectly executed by the Son and the Spirit.

The Son: Deity, Pre-existence, and Incarnation

Question 46. What three declarations are made about "the Word" in John 1:1?

Answer 46. John 1:1 provides the most profound and concise declaration of Christ's eternal deity in all of Scripture, delivering three unshakable pillars in a single verse. First, "In the beginning

was the Word," establishing His **eternal pre-existence**. He did not come *into* being at the beginning; when the "beginning" began, He simply *was*. Second, "and the Word was **with** God," declaring His distinct personhood. He was not *the same person* as the Father but was in eternal, face-to-face fellowship *with* God. Third, "and the Word **was** God," affirming His absolute and full **deity**. He is not *a* god, or a lesser divine being; He *was* and *is* God in His very nature. The KJV text presents a perfect, balanced equation: the Word is distinct from God (the Father) yet is simultaneously God in essence. This verse single-handedly dismantles heresies that would make Him a created being or a mere manifestation of one person.

Question 47. What does John 1:14 state that "the Word" became?

Answer 47. John 1:14 reveals the stunning climax of the incarnation: "And the **Word was made flesh**, and dwelt among us." This is the central miracle of history. The same Word who "was God" and was "with God" in the beginning (John 1:1) did not simply possess a human or appear *like* a man. He "was made," or *became*, flesh. He took upon Himself a complete human nature, uniting His eternal deity with frail humanity. This is not a subtraction of deity, but an *addition* of humanity. The verse continues, "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." His "glory" was the very glory of God, now veiled in a human body and visible to human eyes. This verse is the definitive statement on the incarnation, proving that Jesus Christ is not a prophet *anointed* by God, but God *Himself* robed in human flesh.

Question 48. According to 1 Timothy 3:16 (KJV), who "was manifest in the flesh"?

Answer 48. The King James Version, in 1 Timothy 3:16, preserves a foundational and explicit truth of the incarnation: "And without controversy great is the mystery of godliness: **God was manifest in the flesh**." This verse is not ambiguous. It does not state that *a prophet* was manifest, or that *an angel* appeared, or that *the plan* of God was revealed. It declares that *God Himself*—the fullness of deity—was made visible by being clothed in a human body. This text is a pillar of truth, affirming that the child born in Bethlehem was none other than the eternal God. The "mystery" is not that a man sought God, but that God became a man to seek us. He was "justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This progression details the earthly ministry and ascension of Jesus Christ, and the KJV text explicitly identifies this person as God, the divine Word.

Question 49. In Hebrews 1:8, what does the Father call the Son?

Answer 49. In Hebrews 1:8, the KJV provides indisputable proof of the Son's deity by recording the Father's own testimony *about* the Son. The text, quoting Psalm 45, says, "But unto the Son he saith, **Thy throne, O God, is for ever and ever**." This is not a human opinion or an apostle's interpretation. This is "God the Father" (Hebrews 1:1) speaking directly to "the Son" (Hebrews 1:8) and calling Him "God." This divine address confirms two truths: the Son's **deity** ("O God") and His **eternal kingship** ("Thy throne... is for ever and ever"). This single verse obliterates any heretical teaching that would relegate the Son to the status of a created being, an angel, or a lesser god. The Father Himself, the ultimate authority, affirms His Son's co-equal divine nature, establishing Him not as a servant on the throne, but as the eternal God *on* the throne.

Question 50. What did Jesus think it not robbery to be, according to Philippians 2:6?

Answer 50. Philippians 2:6 reveals the pre-incarnate status and divine mindset of Jesus Christ. It states that Christ, "Who, being in the form of God, thought it not robbery **to be equal with God.**" This means that in His pre-existent state, Jesus possessed the very "form" (the *morphe*, the essential nature) of God. His equality with God was not a goal to be grasped at ("robbery") or an illegitimate claim. It was His inherent, rightful status. He *was* equal with God. The verse's power lies in what follows: He "made himself of no reputation, and took upon him the form of a servant." His incarnation was not an *attainment* of divinity, but a *voluntary emptying* of His visible glory and a willing submission to the form of a servant. This passage establishes His full, pre-existent deity as the necessary prerequisite for His humble, sacrificial incarnation.

Question 51. What statement did Jesus make in John 10:30 that led the Jews to accuse Him of blasphemy?

Answer 51. The statement Jesus made, which instantly triggered the accusation of blasphemy, was the short and profound declaration: "**I and my Father are one**" (John 10:30). The Jews in that culture, who held to a strict monotheism, understood *exactly* what He was claiming. They did not hear this as "my Father and I are one in purpose." They heard it as a claim of being one in nature and essence. Their immediate reaction, recorded in the next verse, was to take "up stones again to stone him." Their justification for this execution was explicit: "For a good work we stone thee not; but for **blasphemy**; and because that thou, being a man, **makest thyself God**" (John 10:33). Jesus's claim to be "one" with the Father was, in their ears, a direct claim to be God, and they were correct in their interpretation. This verse is a powerful declaration of Christ's co-equal deity with the Father.

Question 52. Why did the Jews seek to kill Jesus, according to John 5:18?

Answer 52. According to John 5:18, the Jewish leaders sought to kill Jesus for two specific, related, and capital offenses. The KJV states, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father, making himself equal with God.**" First, He broke their man-made traditions surrounding the Sabbath, claiming authority over it. Second, and far more significantly, He repeatedly referred to God as His *personal* Father ("my Father," in a way no prophet ever had). The Jews understood this was not a general claim of being "a" son of God, but a unique claim of being *the* Son of God. They correctly interpreted this intimate relational claim as a direct claim to equality with God—a claim to shared nature, authority, and essence. This, in their view, was unambiguous blasphemy, and their only recourse was to execute Him.

Question 53. What does Jesus claim about Himself in John 8:58, and how does this relate to Exodus 3:14?

Answer 53. In John 8:58, Jesus makes a staggering claim to eternal pre-existence, using the very name of God. In response to the Jews' mockery that He was not yet fifty years old, Jesus declared, "Verily, verily, I say unto you, **Before Abraham was, I am.**" He did not say, "Before Abraham

was, *I was*." He used the present-tense, eternal name "I AM." This is a direct, unmistakable echo of Exodus 3:14, where God revealed His covenant name to Moses at the burning bush: "**I AM THAT I AM**... Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." The Jews knew this name. They knew it belonged to God alone. By claiming the eternal "I AM," Jesus was declaring that He was the same self-existent, timeless God who spoke to Moses. Their violent reaction—"Then took they up stones to cast at him"—proves they understood His claim to be the eternal God in their very midst.

Question 54. What does Thomas declare Jesus to be in John 20:28?

Answer 54. In John 20:28, Thomas, upon seeing and touching the resurrected Christ, makes the single most direct and complete confession of Christ's deity recorded in the Gospels. Overcoming his doubt, he exclaims, "And Thomas answered and said unto him, **My Lord and my God**." This is not a startled cry or a curse; it is a direct address *to Jesus* ("said unto him"). He calls Jesus "my Lord," acknowledging Him as the master and sovereign. But he goes further, calling Him "my God," acknowledging His full divine nature. Critically, Jesus does not correct him. He does not rebuke Thomas for blasphemy, as any prophet or angel would have. Instead, Jesus accepts this worship and this title as His rightful due, saying, "Thomas, because thou hast seen me, thou hast believed." Jesus accepted the title of "my God" because He *is* God, the second person of the Godhead manifest in the flesh.

Question 55. How is Jesus described in Romans 9:5?

Answer 55. In Romans 9:5, Paul, while tracing the great privileges of his kinsmen, the Israelites, reaches a crescendo by identifying Christ as the source of all. He lists their advantages: "Whose are the fathers, and of whom **as concerning the flesh Christ came**..." This affirms the *humanity* of Christ—He came from the bloodline of Israel "as concerning the flesh." But Paul does not stop there. He immediately follows this with one of the clearest declarations of Christ's *deity* in all his epistles: "...who is over all, **God blessed for ever**. Amen." Paul identifies the same Christ who came "in the flesh" as the one who is "over all" and who *is* "God blessed for ever." This is a doxology not *to God for Christ*, but a doxology applied *directly* to Christ Himself, identifying Him as the supreme, eternally blessed God.

Question 56. According to John 1:3, what was made by "the Word"?

Answer 56. John 1:3 establishes the Word (Jesus Christ) as the divine agent and creator of everything that exists. The KJV states with absolute, sweeping finality: "**All things were made by him; and without him was not any thing made that was made**." This statement is total. It leaves no exceptions. "All things" includes the entire universe, all matter, all energy, all time, and all life, including angels and spiritual beings. The verse then reinforces this with a "double negative" for absolute certainty: *nothing* that exists was made *without* Him. This proves two things. First, the Word is eternal and uncreated, for He Himself *made* all created things. Second, He is fully God, for the act of creation (Genesis 1:1) is the quintessential act of God. This verse, therefore, establishes the Son as the co-creator with the Father, the divine agent *by whom* "are all things" (1 Corinthians 8:6).

Question 57. What does Colossians 1:16-17 teach about the Son's role in creation?

Answer 57. Colossians 1:16-17 provides the most detailed KJV description of the Son's absolute supremacy as Creator. It states, "For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**" (Colossians 1:16). This verse identifies the Son as the agent ("by him") and also the ultimate *purpose* ("for him") of all creation. He created everything, seen and unseen, including all angelic hierarchies ("thrones, or dominions"). The next verse affirms His role as sustainer: "And **he is before all things, and by him all things consist**" (Colossians 1:17). He is not just the creator who walked away; He is the pre-existent, eternal God who actively "consists" or *holds together* the very fabric of the universe by His own power. He is the Creator, the Sustainer, and the Goal of all existence.

Question 58. What title is given to Jesus in Revelation 1:8 and Revelation 1:11?

Answer 58. In Revelation 1:8, the Lord God gives a title that defines His eternal nature: "I am **Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, **the Almighty**." This is unmistakably the title of the one, supreme God. Then, just three verses later, the glorified Jesus Christ speaks to John, claiming this very same identity: "Saying, I am **Alpha and Omega, the first and the last**" (Revelation 1:11). This parallel is a divine identification. The title "Alpha and Omega," the "first and the last," belongs to God alone (as affirmed in Isaiah 44:6), and Jesus Christ claims it as His own. By doing so, He identifies Himself as the eternal God, the "Almighty," who was, and is, and is to come. The KJV's clear presentation of Christ claiming the exclusive, eternal title of God is an undeniable testament to His full deity.

Question 59. How does Hebrews 1:3 describe the Son in relation to the Father's person?

Answer 59. Hebrews 1:3 describes the Son as the perfect and exact revelation of the Father's essential nature. The KJV states that the Son is "the **brightness of his glory**, and the **express image of his person**." This is profound. The Son is not a *separate* glory, but the *brightness* of the Father's *own* glory—like the radiance is to the sun, distinct yet inseparable and of the same nature. Even more, He is the "express image" (*charakter* in Greek) of the Father's "person" (or *hypostasis*, substance). This means the Son is the perfect, precise, and visible imprint of the Father's invisible, divine essence. He is not a mere picture, but the very stamp of God's being. This verse establishes that to know the Son is to know the Father's exact character and nature. It also affirms His role as sustainer, "upholding all things by the word of his power," proving He wields the very omnipotence of the Godhead.

Question 60. What does Isaiah 9:6 call the child that is born and the son that is given?

Answer 60. Isaiah 9:6 is a messianic prophecy that bestows five majestic titles upon the coming child, culminating in an explicit declaration of His deity. The prophecy states, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of**

Peace." This is staggering. The "child" that is "born" (His humanity) is the same "son" that is "given" (His pre-existent deity). This child will be called "Wonderful, Counsellor." He will be called "The Prince of Peace." But sandwiched between these, He is given two titles that belong to God alone: "The **mighty God**" and "The **everlasting Father**" (or, Father of eternity). This child is not just a human king; He *is* the "mighty God" Himself, the eternal one, robed in flesh. This Old Testament prophecy is an ironclad proof of the incarnation—that the child in the manger is God.

Question 61. What does Jesus claim to have with the Father "before the world was" in John 17:5?

Answer 61. In His prayer in John 17:5, Jesus claims to have shared a conscious, personal, and divine glory with the Father before the creation of the universe. He prays, "And now, O Father, glorify thou me with thine own self with the **glory which I had with thee before the world was.**" This statement is a definitive proof of His eternal pre-existence and deity. This is not a glory that He *hoped* for, but a glory He *had*. This glory was "with thee," demonstrating His distinct personhood, in fellowship with the Father. This prayer reveals that the Son's eternal, natural state is one of shared divine glory with the Father. The incarnation was a temporary veiling of this glory, and His resurrection and ascension were a return to it. This verse dismantles any notion that He was a created being, as He existed in glory *with* the Father "before the world was."

Question 62. How does the Son uphold "all things" according to Hebrews 1:3?

Answer 62. Hebrews 1:3 reveals that the Son is not only the Creator but also the active Sustainer of the entire universe. After describing Him as the "brightness" of the Father's glory, the KJV states that He is "**upholding all things by the word of his power.**" The word "upholding" signifies that He is actively bearing, carrying, and maintaining the existence of "all things." The universe does not run on its own; it is held together by His continuous, personal, and powerful command. And the instrument of this preservation is "the word of his power." This is the same creative word of John 1:1 and Genesis 1. This ascribes to the Son the divine attribute of omnipotence. He is not a passive observer, but the active, divine sustainer who keeps the cosmos from dissolving into chaos. This is a work that only God can do.

Question 63. What name is given to "the Word of God" in Revelation 19:13 and Revelation 19:16?

Answer 63. In Revelation 19, the glorified Son, "the Word of God" (verse 13), is given a name that proclaims His ultimate and absolute sovereignty. This name is "written on his vesture and on his thigh": "**KING OF KINGS, AND LORD OF LORDS**" (Revelation 19:16). This title is the supreme declaration of authority. In the Old Testament, "Lord of lords" is a title reserved for the LORD (Jehovah) God Himself (Deuteronomy 10:17). By applying this exclusive, divine title to Jesus Christ, the KJV identifies Him as the sovereign God to whom all other "kings" and "lords"—whether human or angelic—must bow. He is not one king among many; He is the King *over* all other kings. He is not one lord among many; He is the Lord *over* all other lords. This is the final, unassailable testimony to His absolute deity and His coming, visible reign.

Question 64. How does Colossians 2:9 (which uses the word "Godhead") affirm the full deity of Christ?

Answer 64. Colossians 2:9 affirms the full deity of Christ with an all-encompassing, definitive statement: "For in him dwelleth **all the fulness of the Godhead bodily**." This verse is a fortress of truth. It does not say a *portion* of God dwells in Him, or a *spark* of divinity. It claims "all the fulness"—the complete, total, and undivided essence of God's divine nature. The word "Godhead" signifies everything that makes God, God. This entire "fulness" dwells in Christ. And it does so "bodily." This is not a phantom possession or a temporary anointing, but a permanent, personal union of the divine nature with a physical, human body. This one verse establishes that Jesus is not just "godly" or "divine." He is, in His very person, the complete and total embodiment of the "Godhead," the one true God made visible.

Question 65. What does 1 John 5:20 call Jesus Christ?

Answer 65. The apostle John, at the conclusion of his first epistle, gives a final, summarizing testimony to the identity of Jesus Christ. He writes, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." He then immediately clarifies who "him that is true" is: "**This is the true God, and eternal life**" (1 John 5:20). The antecedent of "This" is the subject at hand: "his Son Jesus Christ." John explicitly calls Jesus Christ "the true God." He does not say, "This is a true god," or "This is *like* the true God." He states that the Son *is* the true God. This declaration, paired with the title "eternal life"—a title only God can claim—serves as the epistle's capstone, a final, unambiguous declaration of the absolute deity of the Lord Jesus Christ.

The Son: Relationship with the Father

Question 66. How does Jesus's statement "I and my Father are one" (John 10:30) affirm both His deity and His distinction from the Father?

Answer 66. Jesus's statement, "**I and my Father are one**" (John 10:30), is a perfect, concise statement of the Godhead. The "one" (Greek *hen*) affirms His **deity** by claiming unity of *essence* with the Father. He is not claiming to be "one in purpose" (which the disciples could also claim), but one in nature—a claim the Jews immediately identified as blasphemy, "because that thou, being a man, makest thyself God" (John 10:33). At the same time, the language He uses affirms His **distinction**. He does not say, "I *am* the Father." He says, "I *and* my Father"—plural subjects ("I" and "my Father")—"are" (plural verb) "one" (singular essence). The grammar itself proves two distinct persons. Thus, the verse is a brilliant paradox, simultaneously teaching that the Son is a distinct person *from* the Father, yet is not a separate being *from* God. He is co-distinct and co-equal.

Question 67. What does Jesus state in John 14:28 regarding His Father?

Answer 67. In John 14:28, Jesus, while comforting His disciples, makes a statement about His relationship to the Father from the perspective of His incarnate mission: "ye have heard how I said

unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I.**" This statement does not contradict His deity (John 10:30) or His equality (Philippians 2:6). Rather, it describes a difference in *role* and *position*, not in *nature*. In the divine economy of salvation, the Father is the one who sends, and the Son is the one who is sent. The sender is, in that role, "greater" than the one sent. Furthermore, in His incarnate state, Jesus had willingly "made himself of no reputation" and "took upon him the form of a servant" (Philippians 2:7). As the humble, obedient Son of Man, He rightly pointed to the Father as "greater" in position.

Question 68. How can we harmonize Jesus's statement in John 14:28 ("my Father is greater than I") with His statement in John 10:30 ("I and my Father are one") and Philippians 2:6 ("equal with God")?

Answer 68. These three statements, when harmonized, provide a perfect KJV picture of the Godhead. "I and my Father are one" (John 10:30) and "equal with God" (Philippians 2:6) define Christ's eternal **nature**. He is one in essence with the Father and therefore fully God, possessing the same divine attributes. This is His *essential* status. His statement "my Father is greater than I" (John 14:28) defines His **role** and **position**. In the divine plan of redemption, the Father holds the role of ultimate authority and sender, and the Son, in His incarnation, willingly took the subordinate role of the one who is sent, the obedient servant. Is a son of a different nature than his father? No, they are both human. But does the father hold a greater position of authority in the family? Yes. Thus, the Son is equal in *nature* (God) but subordinate in *role* (Son). The KJV presents both truths without contradiction.

Question 69. What does Jesus say about seeing Himself and seeing the Father in John 14:9?

Answer 69. In John 14:9, Jesus responds to Philip's request ("Lord, shew us the Father") with a profound revelation of His own identity: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father.**" This does not mean Jesus *is* the Father (a Modalist heresy). He immediately clarifies their distinction by saying, "believest thou not that I am *in* the Father, and the Father *in* me?" (John 14:10). Rather, it means that the Son is the "express image" (Hebrews 1:3) of the Father's invisible person. The Father, who is Spirit (John 4:24) and invisible (Colossians 1:15), has chosen to make His character, His love, His will, and His glory perfectly visible in the person of His Son. Therefore, to see the Son's actions and hear His words is to see a perfect, 1-to-1 revelation of the Father Himself.

Question 70. In what way is the Son "in the Father" and the Father "in him" (John 14:10)?

Answer 70. This mutual indwelling, described by Jesus as "I am in the Father, and the Father in me" (John 14:10), describes the perfect, inseparable unity of the Godhead. It is a state of being known as *perichoresis* or inter-penetration. It means that their divine essence is so completely shared that they exist *within* one another without being *confused* as one person. The Father is the source of the words ("the words that I speak unto you I speak not of myself"), and the Son is the vessel. The Father is the source of the works ("the Father that dwelleth in me, he doeth the works"), and the Son is the agent. They are two distinct persons, yet they are so perfectly united in will,

essence, and action that they cannot be separated. The Father's will is the Son's will. The Father's power is the Son's power. They are two, yet they are perfectly one.

Question 71. What does 1 Corinthians 11:3 teach about the relationship between Christ and God?

Answer 71. 1 Corinthians 11:3 establishes a clear divine order of authority and submission that exists even within the Godhead. Paul writes, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and **the head of Christ is God.**" This verse presents a parallel structure of headship. Just as Christ is the head of man, and man is the head of woman, "God" (the Father) is the "head" of "Christ" (the Son). This confirms the teaching of John 14:28 ("my Father is greater than I"). It proves a clear distinction of persons and a clear order of *role* and *submission*. This does not imply a difference in *nature*, just as a woman being under the headship of man does not make her less human. It simply reveals the divine, eternal, and harmonious structure of authority within the Godhead, where the Son willingly submits to the Father's headship.

Question 72. What role does the Son take in 1 Timothy 2:5?

Answer 72. 1 Timothy 2:5 defines the Son's unique and exclusive role in salvation: "For there is one God, and **one mediator between God and men, the man Christ Jesus.**" This role is that of the *mediator*. A mediator is one who stands *between* two estranged parties to reconcile them. This verse perfectly defines His qualification. To be the mediator, He must be able to represent both sides. He is "the man Christ Jesus," perfectly representing humanity. He is also the one who is "equal with God" (Philippians 2:6), perfectly representing deity. As the unique God-man, He alone can bridge the infinite gulf between the holy "one God" and sinful "men." This role is exclusive ("one mediator"), meaning no other person—no priest, no saint, no angel, and not even the Father or the Spirit—fulfills this specific role of mediation.

Question 73. What does Jesus repeatedly state about the source of His doctrine and works? (John 7:16, John 14:10)

Answer 73. Jesus repeatedly and emphatically states that the source of His teaching and His miracles is not Himself, but the Father who sent Him. In John 7:16, He declares, "**My doctrine is not mine, but his that sent me.**" He makes no claim to be an independent teacher; He is a perfect ambassador, speaking only the message He was given. He makes the same claim about His works in John 14:10: "the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works.**" This does not mean Jesus lacked His own power. Rather, in His incarnate role, He chose to demonstrate a life of perfect submission and dependence on the Father. This proves two things: the distinction of persons (one who sends and gives the doctrine, and one who is sent and speaks it) and their perfect unity of will.

Question 74. After the resurrection, what authority did Jesus claim in Matthew 28:18?

Answer 74. After His resurrection, Jesus claimed total and universal authority, declaring, "And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**" (Matthew 28:18). This is the fulfillment of the Father's plan. The Son, having completed His work of redemption and "humbled himself... unto death" (Philippians 2:8), is now exalted by the Father. This "all power" (or "all authority") is the authority the Father "committed unto the Son" (John 5:22). It is as the resurrected God-man that He now wields this universal sovereignty. It is on the basis of *this* absolute authority—over heaven and earth, over every nation, over every demon, over life and death—that He issues the great commission in the very next verse. He is not *requesting* that His disciples go; He is *commanding* them as the one who now holds all power.

Question 75. What does the KJV teach about the Son's submission to the Father in His incarnate role, and how does this relate to His eternal nature?

Answer 75. The KJV clearly teaches that the Son, in His incarnate role, lived in perfect submission to the Father's will. This is His "reasonable service" as the perfect man. He declared, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30) and "the head of Christ is God" (1 Corinthians 11:3). This submission, however, does not diminish His **eternal nature**. His nature is that of God, "equal with God" (Philippians 2:6) and "one" with the Father (John 10:30). His submission is not the submission of a *creature* to a *creator* (which would be Arianism). It is the willing, loving, functional submission of the eternal Son to the eternal Father within the Godhead, for the purpose of redemption. He is equal in *being* but subordinate in *role*. This perfect, willing submission is, in fact, the ultimate demonstration of His divine love and unity with the Father.

The Holy Ghost: Deity, Personhood, and Eternality

Question 76. In Acts 5:3-4, to whom did Ananias lie, and how does this prove the deity of the Holy Ghost?

Answer 76. In the solemn account of Ananias and Sapphira, the deity of the Holy Ghost is proven with devastating and direct clarity. Peter confronts Ananias, asking, "why hath Satan filled thine heart to **lie to the Holy Ghost**?" (Acts 5:3). Just one verse later, Peter defines the infinite gravity of this lie: "thou hast not lied unto men, but **unto God**" (Acts 5:4). The KJV uses these two statements as parallel, interchangeable truths: to lie to the Holy Ghost *is* to lie to God. This is not a figure of speech; it is a divine identification. This passage establishes two facts. First, the Holy Ghost is a person, for one can only "lie to" a person who possesses a mind. Second, this person is God. This text stands as an unassailable pillar, proving that the Holy Ghost is not an impersonal force, a mere influence, or an angelic messenger, but is God Himself, the third person of the Godhead.

Question 77. What does Ephesians 4:30 say believers should not do to the Holy Spirit, proving His personality?

Answer 77. Ephesians 4:30 reveals the deep, personal nature of the Holy Ghost by commanding believers: "And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of

redemption." This is a profound statement of His personhood. An impersonal force, like electricity or gravity, cannot be "grieved." Only a *person* can be grieved. Grief is a complex emotion of sorrow, love, and offense, implying a mind that understands, a will that is violated, and a heart that loves. This command proves that the Holy Ghost is a thinking, feeling, and relational person who is intimately involved in the believer's life. He is not a mere "it." He is "He." His grief over our sin demonstrates His holiness and His personal love for us, the very ones He has "sealed" as God's possession.

Question 78. According to 1 Corinthians 12:11, how does the Holy Ghost distribute spiritual gifts, proving His will and personhood?

Answer 78. 1 Corinthians 12:11 proves the personhood and sovereignty of the Holy Ghost through His work in distributing spiritual gifts. After listing the diverse gifts, Paul concludes, "But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he will**." This is a definitive statement of personality. The distribution is not random, automatic, or dictated by human desire. It is a deliberate, intelligent act of a divine will. The Holy Ghost *assesses* ("dividing severally") and *chooses* ("as he will"). This capacity to have a "will"—a sovereign, decision-making faculty—is the essence of personhood. This verse, therefore, proves that the Holy Ghost is not a passive energy to be wielded by believers, but a divine, sovereign Person who sovereignly equips believers according to His own perfect wisdom.

Question 79. In John 14:26, what personal actions does Jesus say the Comforter, which is the Holy Ghost, will perform?

Answer 79. In John 14:26, Jesus ascribes several distinctly personal actions to the Holy Ghost, proving He is a person, not a force. Jesus says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he shall teach you all things, and bring all things to your remembrance**, whatsoever I have said unto you." An impersonal "it" cannot "teach." Teaching is a complex act of intelligence, communication, and understanding. An impersonal force cannot "bring to remembrance." This implies a mind that knows, stores, and retrieves information. Jesus uses the personal pronoun "he" to describe this Comforter, who will act as a personal guide and instructor for the apostles, ensuring the perfect recall and understanding of Christ's doctrine. These actions are the work of a divine, personal, and omniscient mind.

Question 80. What personal actions of the Holy Ghost are described in Romans 8:26?

Answer 80. Romans 8:26 reveals the Holy Ghost's intensely personal and intimate role as our intercessor. The KJV states, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself **maketh intercession for us** with groanings which cannot be uttered." Intercession is a personal act. It involves understanding a need, feeling compassion, and communicating that need to another. The Holy Ghost understands the "infirmities" of our hearts so deeply—even when "we know not what we should pray for"—that He Himself *prays* on our behalf. These "groanings" express a depth of understanding and empathy that goes beyond human language. This proves the Spirit has a mind (He knows) and a love (He intercedes), demonstrating His profound personhood as He communicates our deepest needs to the Father.

Question 81. What attribute of God is ascribed to the Holy Ghost in Hebrews 9:14?

Answer 81. Hebrews 9:14 ascribes the divine attribute of **eternality** to the Holy Ghost. The verse, describing the perfection of Christ's sacrifice, states, "How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?" By calling Him the "eternal Spirit," the KJV affirms that He is not a created being. He has no beginning and no end. He is co-eternal with the Father and the Son. This attribute belongs to God alone. It was through this eternal, divine Spirit that Christ's human sacrifice took on infinite and eternal value, making it sufficient to purge the conscience and atone for all sin for all time. This title, "eternal Spirit," is a direct scriptural proof of His full and co-equal deity within the Godhead.

Question 82. What does Jesus call the Holy Ghost in John 14:16-17?

Answer 82. In John 14:16-17, Jesus gives the Holy Ghost a specific, personal title: "another Comforter." Jesus promises, "And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; Even the Spirit of truth..." The word "another" (Greek *allos*) means *another of the same kind*. Jesus had been their Comforter, and now He was promising *another* just like Him. This proves the Holy Ghost is a person, just as Jesus is a person. He is not "another" *force*, but "another" *Comforter*. Jesus also calls Him "the Spirit of truth," identifying His work as guiding believers into all truth. He is a distinct person from the Father (who sends Him) and the Son (who prays for Him), yet He is of the very same divine nature, sent to take Christ's place and abide with believers personally.

Question 83. How is the Holy Ghost shown to be distinct from the Father and the Son in John 15:26?

Answer 83. John 15:26 provides a clear and concise picture of all three persons of the Godhead, showing their distinct roles and relationships. Jesus states, "But when the Comforter is come, whom **I** will send unto you from the **Father**, even the **Spirit of truth**, which proceedeth from the Father, he shall testify of me." In this one verse, we see all three acting distinctly. The **Son** ("I") is the one who *sends*. The **Father** is the one *from whom* the Spirit proceeds; He is the source. The **Holy Ghost** ("the Spirit of truth") is the one who *is sent* and *proceeds*. The Spirit's role is then defined: "he shall testify of me" (the Son). This verse makes it impossible to confuse the three. The Son is not the Father, the Father is not the Spirit, and the Spirit is not the Son. They are three distinct, divine persons working in perfect, inseparable unity.

Question 84. What does the Lord say about His "spirit" in Genesis 6:3, indicating personality?

Answer 84. In Genesis 6:3, in the days before the flood, the LORD gives a deeply personal statement that reveals the personhood of His Spirit. The KJV records, "And the LORD said, **My spirit shall not always strive with man.**" The word "strive" is a personal action. It means to plead, to contend with, to judge, or to rule. An impersonal force cannot "strive." Striving implies a will, a moral judgment, and a patient effort to call to repentance—all of which are being resisted by

man. This verse reveals the Spirit of God as the active, personal agent of God's conscience in the world, pleading with sinful humanity. This verse proves the Holy Ghost is not a New Testament phenomenon, but the same divine person who has been actively and personally engaging with mankind since the beginning.

Question 85. How does the Holy Ghost demonstrate His authority in Acts 13:2?

Answer 85. In Acts 13:2, the Holy Ghost demonstrates His absolute divine authority by issuing a direct, sovereign command. As the leaders of the church in Antioch "ministered to the Lord, and fasted, **the Holy Ghost said**, Separate me Barnabas and Saul for the work whereunto **I have called them**." This verse is a powerful proof of His personhood and deity. First, He *spoke* ("the Holy Ghost said"), a personal act. Second, He issued a *command* ("Separate me"), demonstrating His authority over the church and its leaders. Third, He claimed the *power to call* men into ministry ("whereunto I have called them"), a prerogative that belongs to God alone. He does not say, "The Father has called them." He says, "**I** have called them." He speaks as God, He commands as God, and He commissions as God, proving He is the sovereign third person of the Godhead.

Question 86. What sin does Jesus warn against in Matthew 12:31-32, and what does this imply about the Holy Ghost?

Answer 86. Jesus warns against "blasphemy against the Holy Ghost," which He declares to be the one unforgivable sin. He states that while "all manner of sin and blasphemy shall be forgiven unto men,"... "whosoever speaketh against the Holy Ghost, **it shall not be forgiven him**, neither in this world, neither in the world to come" (Matthew 12:31-32). This implies two profound truths about the Holy Ghost. First, it proves His **deity**. Blasphemy is a sin *against God*. One cannot commit an unpardonable sin against a creature, an angel, or an impersonal force. To blaspheme the Spirit is unforgivable precisely because He *is* God. Second, it proves His **personhood**. One cannot "speak against" (blaspheme) an "it." This sin is a willful, verbal rejection of the Spirit's clear testimony about Christ. This warning places the Holy Ghost on an equal plane of honor and divinity with the Father and the Son.

Question 87. How does 1 Corinthians 2:10-11 describe the Holy Ghost's knowledge of God?

Answer 87. 1 Corinthians 2:10-11 describes the Holy Ghost as possessing a unique, exhaustive, and omniscient knowledge of God. Paul explains, "But God hath revealed them unto us by his Spirit: for **the Spirit searcheth all things, yea, the deep things of God**." This proves the Spirit is omniscient, as He "searcheth all things." Paul then uses a powerful analogy: "For what man knoweth the things of a man, save the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God**." Just as your own human spirit intimately knows your own thoughts, the Spirit of God intimately knows the very mind of God. He is not an outsider *learning* about God; He *is* God, possessing the very consciousness of the Godhead. This proves He is a divine person, co-equal and co-eternal with the Father, sharing the one divine mind.

Question 88. What does 2 Peter 1:21 state about the role of the Holy Ghost in prophecy?

Answer 88. 2 Peter 1:21 reveals that the Holy Ghost is the divine author and active agent of all true prophecy. The KJV states, "For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**" This verse establishes that Scripture is not the product of human genius or "the will of man." Instead, the Holy Ghost is the one who "moved" the prophets. This term signifies being carried along, like a ship moved by the wind. The prophets were the instruments, but the Holy Ghost was the author. This proves His divine personhood and authority. He is the one who originates and communicates the very "word of God," demonstrating that He is the "Spirit of truth" who guides, speaks, and reveals the mind of God to humanity.

Question 89. How does the KJV clearly present the Holy Ghost as a divine person, not an impersonal force?

Answer 89. The KJV clearly presents the Holy Ghost as a divine person by consistently ascribing to Him the attributes and actions of personality and deity. An impersonal force cannot **be lied to** (Acts 5:3), but the Holy Ghost can. A force cannot **be grieved** (Ephesians 4:30), but the Holy Ghost, who loves, can. A force does not have a sovereign **will** (1 Corinthians 12:11), but the Holy Ghost does. A force cannot **teach** or **bring to remembrance** (John 14:26), but the Holy Ghost does. A force cannot **make intercession** with groanings (Romans 8:26), but the Holy Ghost does. A force cannot **speak** and **issue commands** (Acts 13:2), but the Holy Ghost does. A force cannot **be blasphemed** (Matthew 12:31), but the Holy Ghost, who is God, can. Finally, a force is not **eternal** (Hebrews 9:14), but the Spirit is. The KJV's overwhelming testimony is that He is a co-equal, co-eternal, divine Person: God the Holy Ghost.

Question 90. How is the Holy Ghost's deity and personhood affirmed in the baptismal formula (Matthew 28:19)?

Answer 90. The baptismal formula in Matthew 28:19 is a powerful affirmation of the Holy Ghost's full deity and personhood. Jesus commands baptism "in the name of the Father, and of the Son, and of the **Holy Ghost.**" By placing the Holy Ghost on the exact same level as the Father and the Son, Jesus accords Him equal honor and authority. His name is part of the "one name" that defines the one God. One would never be baptized into the name of the Father, the Son, and an *angel*; nor into the name of the Father, the Son, and an *impersonal force*. The inclusion of the Holy Ghost in this divine formula, as a co-equal recipient of the name into which a believer is baptized, is an indisputable declaration of His full, personal deity, co-equal with the Father and the Son within the Godhead.

Harmonizing the Godhead: Distinct Interactions and Unity

Question 91. At the baptism of Jesus (Matthew 3:16-17), how are the Father, the Son, and the Holy Ghost all present and acting distinctly?

Answer 91. The baptism of Jesus is the single clearest KJV event revealing the Godhead. All three divine persons are present at the same time, in the same place, yet performing different actions. **The Son**, Jesus Christ, is physically present "in the water," "coming up out of the water." **The**

Holy Ghost descends "like a dove, and lighting upon him," visibly anointing the Son for His public ministry. At the same moment, **the Father** speaks from "out of the heavens," giving a personal testimony: "This is my beloved Son, in whom I am well pleased." This event makes the heresy of Modalism (that God is one person who changes modes) an impossibility. The Son is not the Father, for the Father is speaking *to* Him. The Son is not the Spirit, for the Spirit is descending *upon* Him. All three are present and distinct, proving they are three co-existent, distinct persons who make up the one God.

Question 92. In the great commission (Matthew 28:19), what is the singular "name" that believers are to be baptized in?

Answer 92. In the great commission, Jesus commands His apostles to baptize "in the **name** of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). The KJV preserves a critical and profound grammatical truth: Jesus does not say "in the *names*" (plural), as if they were three separate gods, which would be polytheism. Nor does He list three titles for one person. He commands baptism into one, singular "**name**". This singular "name"—which in Scripture represents a person's nature, character, and authority—encompasses all three distinct persons: the Father, the Son, and the Holy Ghost. This profound verse is a capstone of the biblical revelation of the Godhead. It simultaneously upholds the **oneness** of God (one name) and the **distinction** of the three (Father, Son, and Holy Ghost), perfectly safeguarding the truth.

Question 93. What is the significance of the singular "name" being applied to the Father, the Son, and the Holy Ghost in Matthew 28:19?

Answer 93. The significance of the singular "name" is that it is a direct, divine declaration of **unified essence**. It proves that while the Father, the Son, and the Holy Ghost are distinct persons, they are not separate beings or separate gods. They are one God, sharing one nature and one "name." If they were three separate entities, the grammar would demand "in the names of." If they were one person with three titles, the grammar would be nonsensical. The KJV text is precise: the *one name* of God *is* "the Father, and of the Son, and of the Holy Ghost." This verse is the New Testament's definitive statement on the Godhead, holding in perfect tension the truth of God's oneness (one name) and His tri-personal distinction (Father, Son, Holy Ghost). It is the fortress against both Modalism (which denies the three) and Tritheism (which denies the one).

Question 94. How does the apostolic benediction in 2 Corinthians 13:14 demonstrate the distinctness and equality of all three?

Answer 94. The apostolic benediction in 2 Corinthians 13:14 demonstrates the distinctness and equality of all three persons by placing them on the same level as the source of all spiritual blessing. Paul closes his letter with this prayer: "The **grace** of the **Lord Jesus Christ**, and the **love** of **God** [the Father], and the **communion** of the **Holy Ghost**, be with you all. Amen." This is a trinitarian formula. He attributes distinct blessings to each distinct person: grace from the Son, love from the Father, and communion (or fellowship) from the Holy Ghost. By listing them together in this way, Paul affirms their full and equal deity. He would never write, "The grace of Christ, the love of God, and the communion of Michael the Archangel." Placing the Son and the Holy Ghost on the

same plane as God the Father is a clear, apostolic affirmation of their co-equal divine status within the Godhead.

Question 95. According to John 14:16, who prays, who is prayed to, and who is sent?

Answer 95. John 14:16 presents a clear, interactive portrait of the three distinct persons of the Godhead. First, **the Son** (Jesus) is the one who *prays* or intercedes: "**I will pray...**" Second, **the Father** is the distinct person who *is prayed to* and who answers: "I will pray **the Father**, and **he shall give you...**" Third, **the Holy Ghost** is the distinct person who *is sent* as the gift: "...he shall give you **another Comforter**." This single verse makes it impossible to confuse the three. The Son, who is praying, cannot be the Father He is praying to. The Holy Ghost, who is given as "another," cannot be the Son who is praying or the Father who is giving. This verse is a concise and powerful proof of three distinct, divine persons—Son, Father, and Spirit—all working in perfect unity to accomplish the plan of salvation.

Question 96. According to John 14:26, who sends the Comforter, and in whose name?

Answer 96. John 14:26 further clarifies the distinct roles within the Godhead, this time highlighting the Father's authority. Jesus explains, "But the Comforter, which is the Holy Ghost, whom **the Father will send in my name...**" (John 14:26). In this verse, **the Father** is the one who *sends*. This aligns with His role as the ultimate source and authority within the Godhead. He sends the Comforter, the Holy Ghost. But He does so "in my name," meaning, by the authority and on the behalf of **the Son** (Jesus). The Son's completed work of atonement is the basis upon which the Father sends the Spirit. Once again, all three persons are distinctly involved: the Father sends, the Son provides the authority ("name") for the sending, and the Holy Ghost is the one who is sent. This shows a perfect, unified operation among three distinct persons.

Question 7. According to John 15:26, who sends the Comforter, and from whom does He proceed?

Answer 97. John 15:26 adds another layer of divine complexity and unity to the sending of the Comforter. In this verse, Jesus states, "But when the Comforter is come, whom **I will send** unto you from the Father, even the Spirit of truth, which **proceedeth from the Father...**" (John 15:26). This verse, read alongside John 14:26, reveals a dual action. In 14:26, the *Father* sends the Spirit. In 15:26, the *Son* sends the Spirit. This is not a contradiction; it is a shared work. Both the Father and the Son are involved in sending the Spirit, who "proceedeth from the Father" as His eternal source. This shows their perfect unity of will. The Son only does what He sees the Father do. This text is a fortress of truth, showing all three persons acting in perfect concert: the Spirit *proceeds* from the Father, and He is *sent* by both the Father and the Son to testify of the Son.

Question 98. How do these distinct roles in sending and proceeding (John 14:26, 15:26) affirm both the unity and the distinctions within the Godhead?

Answer 98. These passages affirm the distinctions within the Godhead by making it clear that the Father, Son, and Holy Ghost are not the same person. The one *sending* (the Father and the Son) is

distinct from the one *being sent* (the Holy Ghost). The one *from whom* the Spirit proceeds (the Father) is distinct from the one *who is sent* (the Spirit). These roles are personal, distinct, and not interchangeable. At the same time, these passages affirm the *unity* of the Godhead by showing that the Father and the Son act with a single, undivided will. In one passage, the Father sends; in another, the Son sends. This demonstrates that their authority and purpose are one. They are not two competing wills, but one divine will, perfectly executed by three distinct, co-equal persons.

Question 99. How does the KJV's presentation of the Father, Son, and Holy Ghost working in perfect unity uphold the doctrine of "one God"?

Answer 99. The KJV's presentation upholds the doctrine of "one God" by showing that the Father, Son, and Holy Ghost are not three separate, independent gods. They never act in opposition. They never have conflicting wills. They never speak a different message. There is only *one* divine will, *one* divine plan, and *one* divine mind at work. The Father sends, the Son is sent, and the Spirit empowers—all to accomplish a single, unified purpose of creation and redemption. All three share the singular "name" of God (Matthew 28:19). All three are identified as God (1 Peter 1:2; John 1:1; Acts 5:3-4). All three are eternal (Hebrews 9:14). Because they share one will, one name, and one essence, they *are* the "one God." Their perfect unity of action is the ultimate proof that they are not three gods, but three distinct persons who *are* the one, singular LORD.

Question 100. How does the complete KJV evidence for the Godhead (oneness, distinction, and full deity of all three) provide a safeguard against unbiblical concepts?

Answer 100. The complete, harmonized testimony of the King James Version provides the only perfect safeguard against all heresies by building a "three-walled" fortress of truth. Any unbiblical concept can only stand by tearing down at least one of these walls. First, the KJV establishes the **absolute oneness** of God: "The LORD our God is one LORD" (Deuteronomy 6:4). This wall alone guards against Polytheism. Second, the KJV reveals the **eternal distinction** of three divine persons: the Father, the Son, and the Holy Ghost, all interacting at Christ's baptism (Matthew 3:16-17) and in the great commission (Matthew 28:19). This wall guards against Modalism (the heresy that God is one person in three masks). Third, the KJV affirms the **full deity** of all three, with the Father (1 Peter 1:2), the Son (John 1:1; 1 Timothy 3:16), and the Holy Ghost (Acts 5:3-4) all explicitly called God. This wall guards against Arianism (the heresy that the Son and Spirit are lesser, created beings). To be biblical, one must believe all three truths simultaneously, and this balanced, complete KJV evidence is the only perfect safeguard.

Part II: The Godhead: 100 Comprehensive Answers

The Foundation: The Oneness of God

Question 1. What is the first and great commandment concerning the nature of the LORD, according to Deuteronomy 6:4?

Answer 1. Topical Bible Study Correction (KJV): The first and great commandment is the absolute, immovable bedrock of all truth. It is the "thus saith the LORD" that defines the very nature of reality: "Hear, O Israel: The LORD our God is **one LORD**" (Deuteronomy 6:4). This is not a suggestion, a philosophical starting point, or a topic for academic debate; it is the foundational axiom upon which all other doctrine must be built. The KJV proclaims this singularity with unwavering and terrifying clarity. He is not one *among* many, nor is He a regional deity, nor is He a divided or composite entity in the pagan sense. He is the single, unique, and absolute sovereign. This declaration, which the Lord Jesus Christ Himself called the "first of all the commandments" (Mark 12:29), serves as the eternal sentinel guarding against all forms of polytheism. The prophets, one after another, reinforce this. What does Isaiah say? "I am the first, and I am the last; and **beside me there is no God**" (Isaiah 44:6). This oneness, however, must be defined by Scripture alone, not by human philosophy. As the architect of "one flesh" (Genesis 2:24) from two distinct persons, His "one" (Hebrew: *echad*) clearly implies a profound, **compound unity**, not a solitary singularity. This concept is the master key. It is not a sterile simplicity. The remainder of Scripture is the careful unfolding of this mystery: how the one LORD can also be the "us" of Genesis 1:26. But the starting point, the non-negotiable premise, is His absolute, unrivaled, and singular essence.

Scripture References: Deuteronomy 6:4; Mark 12:29-30; Isaiah 44:6; Isaiah 45:5-6; 1 Corinthians 8:4; 1 Timothy 2:5; James 2:19; Genesis 2:24; Genesis 1:26.

Anticipated Rebuttals: The first and most common **rebuttal** is that this verse *proves* God is only one person. This is the core tenet of Modalism (also known as Oneness or Sabellianism). The argument is that "one LORD" must mean a single, solitary individual who merely reveals Himself in three different "modes" or "masks"—as Father in creation, as Son in redemption, and as Spirit in sanctification. This interpretation, however, crashes against the wall of the KJV's own internal definitions. The word "one" (*echad*) is the same word used in Genesis 2:24, where a man and a woman—two distinct persons—"shall be **one flesh**." If "one" can describe a compound unity of two persons, it can certainly describe the compound unity of the one LORD. The second **rebuttal** is that this "one LORD" is the Father *only*, and that the Son and Spirit are lesser, created beings. This is the heresy of Arianism. This argument is refuted by the New Testament's direct application of this verse's authority to Jesus Christ. In 1 Corinthians 8:6, Paul affirms the "one God, the Father" and immediately adds "and **one Lord Jesus Christ**, by whom are all things." He splits the title of "one LORD" (Deuteronomy 6:4) between the Father and the Son, showing they *share* the name and essence of the one God.

Churches Teaching Fallacies: The primary fallacy of Modalism is most prominently taught today by **Oneness Pentecostal** denominations, such as the **United Pentecostal Church International (UPCI)** and many Apostolic churches. This doctrine, also called Sabellianism, was first formalized

by a teacher named **Sabellius** in **Rome** around **c. 215 AD**. He taught that the Godhead was a *monad* (a single unit) that expressed itself in three different operations, flatly denying the co-eternal existence of three distinct persons. The Arian fallacy is taught by groups like the **Jehovah's Witnesses**, who demote Christ to a created being, Michael the Archangel. This heresy originated with **Arius** in **Alexandria, Egypt**, around **c. 318 AD**.

Verses of Apparent Support: (For Modalism) John 10:30 "I and my Father are one."; John 14:9 "he that hath seen me hath seen the Father"; 1 John 5:7 "these three are one."

Verses of Correction: (Against Modalism) Matthew 3:16-17 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (All three are present and distinct). Genesis 1:26 "And God said, Let us make man in our image..."; John 14:16 "And I will pray the Father, and he shall give you another Comforter..."

Logical Fallacy Analysis: The modalist argument rests on the **Fallacy of Equivocation** and a **Hasty Generalization**. It equivocates on the word "one," insisting it must mean absolute, mathematical singularity. It ignores the KJV's own use of "one" in Genesis 2:24 to mean a compound unity. It then makes a hasty generalization, taking one truth ("God is one") and incorrectly concluding that He must therefore be *solitary*. This is like finding a single, complex machine and concluding it must only have one part. The Arian argument uses the **Strawman** fallacy by misrepresenting the "one God" doctrine as Tritheism (three gods) and then refuting that, rather than engaging the KJV's actual presentation of a compound unity.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Unitarianism**, a man-made philosophical constraint which presupposes that for a being to be "one," it *must* be indivisible and unipersonal. This human-derived logic is then forced *onto* the biblical text. This philosophy cannot process the concept of a compound unity; it demands that "one" must equal "solitary." The KJV, however, is not bound by this human philosophy. It presents a "one God" who speaks of Himself as "us" (Genesis 1:26) and is seen as three distinct persons at Christ's baptism (Matthew 3:16-17), revealing a truth far more complex than this simplistic, monadic assumption can contain.

Question 2. According to the prophet Isaiah, how many Gods are there besides the LORD? (Isaiah 44:6)

Answer 2. Topical Bible Study Correction (KJV): The prophet Isaiah, speaking the very words of the Almighty, leaves no room for debate, negotiation, or philosophical speculation. The answer is an absolute zero. "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **beside me there is no God**" (Isaiah 44:6). This is not a complex theological puzzle; it is a divine decree. The KJV text functions as a mathematical and existential absolute. If one attempts to add *any* other god to this equation, from any other religion or pantheon, the truth of God is violated. He is the Alpha and the Omega, the beginning and the end. There is no predecessor before Him, no successor after Him, and no contemporary beside Him. This absolute, exclusive singularity is the defining characteristic of His nature. Any doctrine

that introduces another god, whether explicitly (as in polytheism) or by implication (by demoting the Son to a *different*, lesser "god"), is a direct assault on the throne of the King of kings. This verse is a fortress. It is crucial to note *who* is speaking here: "the LORD" (Jehovah) and "his redeemer." The New Testament identifies the redeemer as Jesus Christ (Galatians 3:13; Ephesians 1:7). Therefore, the "redeemer" is claiming the same title as "the LORD," identifying Himself *as* the "first and the last" (Revelation 1:17-18). The KJV stands as a fortress against all error, proclaiming one God, one LORD, and none else.

Scripture References: Isaiah 44:6; Isaiah 44:8; Isaiah 43:10-11; Isaiah 45:5; Isaiah 45:21-22; Deuteronomy 32:39; Revelation 1:17-18; Revelation 22:13.

Anticipated Rebuttals: A common **rebuttal** comes from Arian-style groups, who argue that this verse proves only the Father (Jehovah) is the "one God," and that Jesus is a *different*, lesser being, a "mighty god" perhaps, but not the "Almighty God." This argument twists the text. It fails to see that *both* titles, "LORD" (Jehovah) and "his redeemer," are used as the speaker. The redeemer *is* the LORD. The New Testament confirms this when Jesus, the Son, takes the *exclusive* titles of the "first and the last" (Revelation 1:17) and "Alpha and Omega" (Revelation 22:13) for Himself. If the Father is the "first and the last" in Isaiah, and Jesus is the "first and the last" in Revelation, the only KJV-harmonized conclusion is that they are not two separate gods but two distinct persons of the **one** Godhead. A second **rebuttal**, from polytheism, is that this is simply the God of Israel's *claim*, but other "gods" of other nations also exist. The KJV refutes this by calling idols "vanity" (Isaiah 44:9) and "nothing in the world" (1 Corinthians 8:4).

Churches Teaching Fallacies: The Arian fallacy, which creates two "gods" (one Almighty and one "mighty" but created god, Christ), is the central doctrine of the **Jehovah's Witnesses** (Watch Tower Society). This teaching originated with **Arius**, a presbyter in **Alexandria, Egypt**, around **c. 318 AD**. He taught that the Son was the first and highest *created being*, distinct from and subordinate to the Father, effectively introducing a form of polytheism (ditheism) into Christianity. The polytheistic **rebuttal** is the foundation of religions like **Hinduism** and **Mormonism** (The Church of Jesus Christ of Latter-day Saints), which teaches a plurality of "gods and goddesses." Mormonism was founded by **Joseph Smith** in upstate **New York** in the **1820s**.

Verses of Apparent Support: (For Arianism) John 14:28 "my Father is greater than I"; 1 Corinthians 15:28 "then shall the Son also himself be subject unto him..."; Revelation 3:14 "the beginning of the creation of God."

Verses of Correction: (Against Arianism) John 1:1 "the Word was God"; John 1:3 "All things were made by him; and without him was not any thing made that was made" (If He made *all* things, He cannot be created); Philippians 2:6 "Who, being in the form of God, thought it not robbery to be equal with God"; John 10:30 "I and my Father are one."

Logical Fallacy Analysis: The Arian argument uses the **Special Pleading** fallacy. It insists that when "God" is used, it refers to the Father, but when Christ is called "God" (John 1:1, Hebrews 1:8), it must mean a *different*, lesser "god." This is a double standard. They create a special, unwritten rule to demote Christ's title while elevating the Father's. The argument also uses a **False Dilemma**, presenting only two choices: either Jesus is the Father (Modalism) or He is a separate,

created being (Arianism). It deliberately ignores the third, biblical option: that He is a co-eternal, distinct person *within* the one Godhead.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the assumption of **Hierarchical Subordinationism**. This philosophy, borrowed from Greek thought (like Neo-Platonism), views all reality as a "great chain of being." God the Father is at the top, and all other beings are "emanations" or creations in a descending hierarchy. This system *requires* the Son to be a secondary, lesser "emanation." This is a philosophical construct, not a biblical one. The KJV reveals a relationship of *roles* (Father as Head, Son as Sent), but not a difference in *essence* or *nature* (Philippians 2:6, "equal with God").

Question 3. How does the KJV describe the LORD God in Deuteronomy 4:35 and 4:39?

Answer 3. Topical Bible Study Correction (KJV): The KJV, in the book of Deuteronomy, establishes the LORD's absolute and exclusive deity with the force of a legal covenant. It does not present this as a theory, but as a revealed, observable fact. In Deuteronomy 4:35, Moses declares, "Unto thee it was shewed, that thou mightest know that the **LORD he is God; there is none else beside him.**" This truth is not a matter of private opinion or cultural inheritance; it was "shewed" to Israel through mighty acts and miracles for the express purpose of their "knowing." The text hammers this point home four verses later, commanding that this truth be internalized: "Know therefore this day, and consider it in thine heart, that the **LORD he is God in heaven above, and upon the earth beneath: there is none else**" (Deuteronomy 4:39). The declaration is total. It is a statement of absolute, unrivaled, and universal jurisdiction. He is not just God *in heaven* (a remote deity), but also God *upon the earth* (an active sovereign). There is no other power, no other deity, no other "god" in any realm, visible or invisible. This uncompromising language serves as a granite foundation, eradicating any possibility of polytheism, dualism (a "good" god and an "evil" god), or pantheism (God is *in* everything). He is the one, transcendent, and singular God over all.

Scripture References: Deuteronomy 4:35; Deuteronomy 4:39; 1 Kings 8:60; Isaiah 45:6; Isaiah 45:18; Mark 12:32; Joel 2:27.

Anticipated Rebuttals: A common **rebuttal** is that this was a "local" command for Israel to prevent them from worshipping the *other existing gods* of Canaan. This view, known as henotheism, suggests that other gods (like Baal or Molech) were real, lesser, territorial deities, and Jehovah was simply the "God of Israel" who demanded exclusive worship *from His people*. This entire framework is demolished by the KJV. The text does not say, "there is none else *for you*." It states, "there is none else." Period. Paul confirms this in 1 Corinthians 8:4, "we know that **an idol is nothing in the world.**" The "gods" of the heathen are not real, competing entities; they are "vanity" (Jeremiah 10:14-15) and "devils" (1 Corinthians 10:20)—demonic spirits masquerading, not divine beings. The KJV is clear: there is one Creator, and all other objects of worship are either delusions or demons.

Churches Teaching Fallacies: The ancient fallacy of henotheism (believing in many gods but worshipping only one) is not often taught explicitly today, but it is the implicit foundation of **syncretism**, where elements of pagan or other religions are blended with Christianity. This is common in some forms of **Folk Catholicism** or **Santería**, which merge worship of saints or

"orishas" with the worship of God. A more modern, academic version is promoted by some **Liberal Theologians** and **Biblical Critics** who, in their historical-critical approach, claim that ancient Israel *was* henotheistic and only *evolved* into monotheism later. This academic attack originated in **German universities** in the **19th century**, notably with figures like **Julius Wellhausen** (c. 1878).

Verses of Apparent Support: (For Henotheism) 1 Corinthians 8:5 "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,); Psalm 82:1 "God standeth in the congregation of the mighty; he judgeth among the gods."

Verses of Correction: (Against Henotheism) 1 Corinthians 8:4 "we know that an idol is nothing in the world, and that there is none other God but one."; 1 Corinthians 8:6 "But to us there is but one God, the Father..."; 1 Corinthians 10:20 "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God..."; Psalm 82:6-7 "I have said, Ye are gods... But ye shall die like men..." (This refers to human judges, not deities).

Logical Fallacy Analysis: The henotheistic argument commits the **Strawman Fallacy** by refuting a claim the Bible does not make. It argues against "other gods" as if the KJV presents them as legitimate divine rivals. The KJV is clear they are "nothing." It also uses the **Genetic Fallacy**, where liberal critics argue that *because* (they assume) the doctrine of monotheism *evolved* from a primitive henotheism, it is not an absolute, revealed truth. This attacks the origin of the belief rather than the belief itself. An analogy would be saying that because a brilliant scientist was once an ignorant child, his current, proven theories are untrustworthy.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Cultural Relativism** applied to theology. This philosophy argues that "truth" is a product of culture and "evolves" over time. Therefore, the "truth" for ancient Israel (henotheism) is different from the "truth" for later prophets (monotheism). This philosophical lens makes it impossible to accept the KJV's claim of *absolute, revealed, and unchanging* truth. The Bible's claim is not "this is what we came to believe"; its claim is, "Unto thee it was **shewed**, that thou mightest know..." (Deuteronomy 4:35). It is a revealed fact, not an evolved opinion.

Question 4. What does Isaiah 45:5 declare about the existence of any God besides the LORD?

Answer 4. Topical Bible Study Correction (KJV): Isaiah 45:5 delivers a divine self-identification that is absolute, exclusive, and utterly devastating to all other religious claims. The Creator Himself is speaking, dismantling any possibility of another deity: "I am the LORD, and **there is none else, there is no God beside me.**" This is the voice of the architect of the universe. This is not a statement of rank; it is a statement of existence. He is not the "chief" god in a cosmic pantheon; He is the *only* God in existence. The repetition across this chapter—"there is none else," "there is no God beside me"—is a divine hammer striking against the anvil of human idolatry and philosophical speculation. This truth is presented as the very *reason* for His sovereignty. He continues, "I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that **there is none beside me.** I am the LORD, and there is none else"

(Isaiah 45:5-6). His singular authority is the active force in the universe, whether it is recognized or not. This verse, like its counterparts, serves as a primary pillar of scriptural monotheism. It challenges any human-devised system that would attempt to divide His glory, propose another source of power, or claim a different path to salvation.

Scripture References: Isaiah 45:5-6; Isaiah 45:18; Isaiah 45:21-22; Isaiah 46:9; Deuteronomy 32:39; 1 Samuel 2:2; 2 Samuel 7:22.

Anticipated Rebuttals: The most common **rebuttal** to this absolute exclusivity is the philosophy of **Pluralism**. This argument states that while the LORD may be "God" for one group, other "gods" or "paths" (e.V., Buddha, Krishna, Allah) are equally valid for other cultures. It suggests that Isaiah 45 is merely the *Jewish expression* of a universal "God-consciousness," and that all religions are just different paths up the same mountain. This "tolerant" view is in violent, direct contradiction to the KJV text. The text does *not* say, "I am the LORD, and for you, there is none else." It says, "there is no God beside me." This is an objective, absolute, and universal statement of fact. Paul confirms this in 1 Timothy 2:5: "For there is **one God**, and **one mediator** between God and men, the man Christ Jesus." The existence of one God necessitates the existence of only one path to Him, through the one mediator He appointed.

Churches Teaching Fallacies: The fallacy of Pluralism is not typically taught as doctrine in a specific denomination, but it is the foundational belief of **Unitarian Universalism**, which explicitly affirms all paths as valid. More insidiously, it has infected many **Mainline Protestant** denominations (such as some branches of the **Episcopal Church**, **United Methodist Church**, and **Presbyterian Church (USA)**) through the influence of **Liberal Theology**. This philosophy gained prominence in the **19th and 20th centuries** through figures like **Friedrich Schleiermacher** (c. 1821) and **John Hick** (c. 1970s), who rejected biblical exclusivity in favor of a universalist, pluralistic worldview.

Verses of Apparent Support: (For Pluralism) Acts 17:28 "For in him we live, and move, and have our being; as certain also of your own poets have said..."; Acts 10:35 "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Verses of Correction: (Against Pluralism) John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."; 1 Timothy 2:5 "For there is one God, and one mediator between God and men, the man Christ Jesus."

Logical Fallacy Analysis: Pluralism is built on the **Fallacy of the Undistributed Middle** and **Special Pleading**. It argues: 1) All "sincere" religions pursue "God." 2) All "sincere" pursuits of "God" are valid. 3) Therefore, all "sincere" religions are valid. This is flawed. The KJV's claim is that a "sincere" pursuit of a *false god* (an idol, "nothing in the world") is *not* a pursuit of "God." It is idolatry. It also uses Special Pleading by demanding that *every* religion's truth claims be accepted... *except* for the exclusive truth claims of the KJV (like John 14:6), which it *must* reject. It is an "intolerant" tolerance.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the assumption of **Postmodern Relativism**. This philosophy denies the existence of absolute, objective truth. It argues that "truth" is a social construct, created by and for a specific culture. Therefore, there is "Jewish truth," "Christian truth," and "Buddhist truth," but no singular, objective "Truth." This entire worldview is anathema to the KJV. The KJV's claim is not "This is our story." Its claim is, "I am the LORD... I form the light, and create darkness... I the LORD do all these things" (Isaiah 45:7). This is a claim of absolute, objective, and singular reality.

Question 5. How does Paul affirm the oneness of God in 1 Corinthians 8:4?

Answer 5. Topical Bible Study Correction (KJV): The apostle Paul, writing to a culture in Corinth that was saturated with idolatry, pagan temples, and a buffet of deities, affirms the foundational truth of Israel (Deuteronomy 6:4) with absolute precision. He does not compromise or accommodate. He states in 1 Corinthians 8:4, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that **an idol is nothing in the world**, and that **there is none other God but one**." This is a two-part logical demolition. First, he declares all other "gods" to be a complete vacuum of divinity. They are "nothing." He does not concede that pagan idols are lesser gods or demons with regional power; he declares them to be a fraudulent non-entity. Second, having cleared the field, he rebuilds all doctrine on the singular foundation: "there is none other God but one." This is the non-negotiable starting point of all Christian doctrine. He immediately follows this in verse 6 by explaining the *distinctions* within that oneness: "But to us there is but **one God, the Father**, of whom are all things... and **one Lord Jesus Christ**, by whom are all things..." For Paul, the existence of the Lord Jesus Christ does not *violate* the "one God" principle but is, in fact, the very *expression* of it. The "one God" of Paul is the Father *and* the Son.

Scripture References: 1 Corinthians 8:4-6; Deuteronomy 6:4; Mark 12:29; 1 Timothy 2:5; Ephesians 4:6; Isaiah 44:6; 1 Corinthians 10:19-20.

Anticipated Rebuttals: The primary **rebuttal**, used by Arian groups, is that this verse *separates* the Father and Son, proving *only* the Father is the "one God," while Jesus is the "one Lord." This argument forces a false distinction. The title "Lord" (Hebrew: *Adonai*, Greek: *Kyrios*) is used interchangeably with "God" (Jehovah) throughout the Old Testament. The *Shema* itself (Deuteronomy 6:4) says the "LORD (Jehovah) our God (Elohim) is one LORD (Jehovah)." Paul is not demoting Jesus to a "Lord" *instead* of "God"; he is applying the fullness of the "one LORD" title to both the Father (as Source) and the Son (as Agent). If the Father is the "one God" and the Son is the "one Lord," and Deuteronomy 6:4 says the "one LORD" *is* "our God," then Paul is masterfully identifying both persons with the one Godhead. The Son is not a *second* God, He is the *one Lord* who, with the Father, *is* the *one God*.

Churches Teaching Fallacies: This specific misinterpretation of 1 Corinthians 8:6 is a cornerstone doctrine of the **Jehovah's Witnesses** (Watch Tower Society). They use this verse in an attempt to "prove" that Jesus is not Almighty God, but a distinct, lesser "Lord." This is a modern iteration of the heresy of **Arianism**, which originated with **Arius** in **Alexandria, Egypt (c. 318**

AD). This doctrine creates two unequal divine beings, fundamentally contradicting the "one God" of Isaiah 44:6.

Verses of Apparent Support: (For Arian interpretation) 1 Corinthians 8:6 "one God, the Father... and one Lord Jesus Christ"; John 14:28 "my Father is greater than I."

Verses of Correction: (Against Arian interpretation) John 1:1 "the Word was God"; John 10:30 "I and my Father are one"; Deuteronomy 6:4 "The LORD our God is one LORD" (The "one LORD" *is* "our God"); Isaiah 44:6 (The "LORD" and "his redeemer" are *both* the "first and the last"); Philippians 2:6 ("equal with God").

Logical Fallacy Analysis: The Arian interpretation of this verse relies on a **False Dilemma** and the **Fallacy of Division**. The False Dilemma insists that the titles "God" and "Lord" must be mutually exclusive and hierarchical—that one is the "God" and the other is *only* the "Lord." The KJV does not make this distinction; it uses the titles for the same being (e.g., "Lord God"). The Fallacy of Division incorrectly assumes that because the *role* of the Son (Agent, "by whom") is distinct from the *role* of the HFather (Source, "of whom"), their *nature* must also be different. This is like arguing that because an architect (source) and a builder (agent) have different roles in a project, they cannot both be fully human.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a rigid, **Aristotelian categorization** that demands all beings fit into neat, exclusive, and non-overlapping boxes. This philosophy, which heavily influenced later Arian and scholastic thought, cannot process the biblical revelation of the Godhead. It demands that if the Father is in the "category" of "One God," the Son *must* be in a different, subordinate "category." The KJV's revelation of a compound unity, where two distinct persons (Father, Son) are the *one* God, shatters this man-made filing system.

Question 6. In 1 Timothy 2:5, how many Gods are identified?

Answer 6. Topical Bible Study Correction (KJV): In 1 Timothy 2:5, the KJV identifies exactly **one God**. The verse is unequivocal and structured with divine precision: "For there is **one God**, and one mediator between God and men, the man Christ Jesus." This passage builds upon the immovable foundation of God's singularity (Deuteronomy 6:4) and then defines the precise and singular mechanism of salvation *within* that truth. There is only one God, and accessing this one God requires only one mediator. The verse structure intrinsically links the oneness of God to the uniqueness of Christ. Just as there are not multiple gods, there are not multiple mediators. This text acts as a bulwark against two primary errors. First, it refutes polytheism (the belief in many gods). Second, it refutes any religious system that would attempt to insert *other mediators*—whether they be priests, departed saints, angels, or a religious institution—between man and God. The text is clear: the bridge between the "one God" and "men" is singular: "the man Christ Jesus." This verse powerfully affirms the core tenet of God's oneness while simultaneously establishing the distinct person, unique role, and essential humanity of the Son.

Scripture References: 1 Timothy 2:5; Deuteronomy 6:4; 1 Corinthians 8:4-6; Ephesians 4:5-6; John 14:6; Acts 4:12; Hebrews 9:15; Hebrews 12:24.

Anticipated Rebuttals: The primary **rebuttal** comes from Roman Catholicism, which argues that this verse does not *prohibit* other, subordinate mediators (or "intercessors"), such as Mary or the saints. The argument is that just as one can ask a friend on earth to pray (intercede) for them, one can ask a "saint" in heaven to do the same. This argument fundamentally misunderstands the KVB's use of "mediator" (*mesitēs*). A mediator is not just an "intercessor" who prays *for* you; a mediator is one who stands *between* two parties to negotiate a covenant. Christ is the "one mediator" because He alone is the "mediator of the new testament" (Hebrews 9:15), having sealed it with His own blood. Asking a saint to pray for you is not the same as claiming they can *mediate* the covenant of salvation. Christ's role is unique. Another **rebuttal**, from Arianism, is that this verse "proves" Jesus is *only* "the man" and not God, because he stands *between* God and men. This ignores the qualification for the role: a mediator must be able to represent *both* parties. He is "the man Christ Jesus," perfectly representing men. He is also the one who is "equal with God" (Philippians 2:6), perfectly representing God.

Churches Teaching Fallacies: The fallacy of introducing other mediators is the foundation of the **Roman Catholic Church's** doctrines on the **Saints and Mary**. Catholic dogma, solidified at the **Council of Trent (c. 1545-1563)**, officially teaches that it is "good and useful suppliantly to invoke" saints and that they "offer up their own prayers to God for us." This creates a class of mediators other than Christ. This practice has its roots not in scripture, but in pre-Christian **pagan polytheism** (hero-worship and demigods), which was absorbed into the church beginning in the **4th century AD** under **Constantine**.

Verses of Apparent Support: (For other intercessors) Romans 15:30 "Now I beseech you, brethren... that ye strive together with me in your prayers to God for me"; James 5:16 "pray one for another."

Verses of Correction: (Against other mediators) John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; Acts 4:12 "Neither is there salvation in any other..."; Hebrews 7:25 "Wherefore he is able also to save them to the uttermost that come unto God **by him**, seeing he ever liveth to make intercession for them."

Logical Fallacy Analysis: The argument for other mediators uses a **Faulty Analogy**. It argues that asking a dead saint to pray is *analogous* to asking a living friend to pray. This analogy fails. The KJV gives explicit commands to "pray one for another" (James 5:16) *among the living*. It gives *zero* commands or examples of contacting the dead for intercession. In fact, it condemns attempts to contact the dead (Deuteronomy 18:11). The analogy is false because one is commanded and the other is prohibited.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that of a **hierarchical "Great Chain of Being"** that must be climbed to reach God. This pagan and Neo-Platonic philosophy, which infected the early church, teaches that a transcendent, "high" God cannot be approached directly by "low" humanity. Man must first go through a hierarchy of demigods, heroes, or (in the Christianized version) saints and angels. The KJV obliterates this entire philosophical structure. It reveals that the "one God" *Himself* bridged the gap by providing "one mediator," His Son, who became a man *for this very purpose*.

Question 7. What does James 2:19 reveal about the devils' belief concerning the oneness of God?

Answer 7. Topical Bible Study Correction (KJV): James 2:19 reveals a terrifying truth: that a correct, orthodox, and biblically accurate intellectual belief in God's oneness is, by itself, completely insufficient for salvation. James, in the midst of his argument against a dead, intellectual faith, uses this as his ultimate example: "Thou believest that **there is one God**; thou doest well: **the devils also believe, and tremble.**" This is a profound and sobering statement. The devils, the fallen angels themselves, are not polytheists. They are not atheists. They are, in fact, strict monotheists. They possess a perfect, academic understanding of Deuteronomy 6:4. They *know* God is one. Yet, this "faith" does not save them. Why? Because their belief does not produce obedience; it produces only *terror*. They "tremble" because they know *exactly* who this one God is, and they know He is their righteous Judge from whom there is no escape. James uses this striking example to prove that faith without works—without a corresponding, transforming action—is "dead, being alone" (James 2:17). A mere academic agreement with the proposition "God is one" is not saving faith. Saving faith is a belief that transforms the heart, produces repentance, and leads to obedience—the very things the devils refuse to do.

Scripture References: James 2:19; James 2:17; James 2:26; Mark 1:24; Mark 5:7; Matthew 8:29; Luke 4:34; Matthew 7:21-23.

Anticipated Rebuttals: The primary **rebuttal** to this comes from the "easy-believism" or "cheap grace" side of modern Evangelicalism, which argues that *any* belief or "decision" for Christ is sufficient, regardless of works, repentance, or obedience. This argument attempts to defang James 2:19 by claiming the "faith" of the devils is *different in kind* from a "true" believer's faith. But this is precisely James's point. A "faith" that consists *only* of mental assent—the very thing "easy-believism" promotes—is "devils' faith." It is a "dead" faith. The KJV is clear that the only faith that justifies is a faith that "worketh by love" (Galatians 5:6). A second **rebuttal** is that this verse implies works are *added* to faith to accomplish salvation. This is also false. James is not arguing that works are a *component* of justification, but that works are the necessary *evidence* of justification. A tree is not a tree *because* it has apples; it has apples *because* it is a tree. A faith that is alive *will* produce works, just as a living apple tree *will* produce apples.

Churches Teaching Fallacies: The "easy-believism" fallacy, which promotes a "sinner's prayer" or "mental assent" as a standalone, completed transaction for salvation, is prevalent in large parts of modern **Evangelicalism**, particularly within the **Southern Baptist Convention** and many **non-denominational** churches. This teaching is a distortion of the "faith alone" doctrine of the Reformation. While **Martin Luther (c. 1517)** rightly recovered the doctrine of justification by faith, his followers often created a false dichotomy between faith and works, which **Dietrich Bonhoeffer** later famously critiqued as "cheap grace" in his book *The Cost of Discipleship* (c. 1937).

Verses of Apparent Support: (For "mental assent" faith) John 3:16 "whosoever believeth in him should not perish..."; Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart... thou shalt be saved."

Verses of Correction: (Against "mental assent" faith) James 2:17 "Even so faith, if it hath not works, is dead, being alone."; Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."; Galatians 5:6 "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."; 1 John 2:4 "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Logical Fallacy Analysis: The "easy-believism" argument commits the **No True Scotsman** fallacy. The argument is: 1) "All who have faith are saved." 2) "But this person had 'faith' and lived like a devil and was not saved." 3) "Ah, but they didn't have *true* faith." This creates a circular, unfalsifiable definition of "faith" that ignores James's plain point: a "faith" that is only mental assent *is* a real category of faith. It is called "dead faith," and it is the same faith the devils have. It is not "no faith"; it is a faith that is *useless*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **Gnosticism**. Gnosticism is an ancient heresy that teaches salvation is achieved through acquiring a special, secret *knowledge* (*gnosis*). It elevates the mind and intellectual assent over the actions of the body. This philosophy has crept into the church as "easy-believism." It treats "believing" as a purely mental transaction, a piece of *knowledge* one acquires (that Jesus died for sins). Once this "knowledge" is obtained, the person is saved, regardless of how the body lives. The KJV refutes this, teaching that faith is not just *knowing* something, but *trusting* and *obeying* Someone, which involves the whole person—mind, heart, and body.

Question 8. How does Isaiah 43:10 establish the uniqueness of the LORD?

Answer 8. Topical Bible Study Correction (KJV): Isaiah 43:10 establishes the LORD's absolute uniqueness by defining Him as the only God who has ever existed or ever will exist. The verse forms a perfect, unbreakable circle of eternity, shutting the door on all other possibilities. The LORD declares, "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that **I am he: before me there was no God formed, neither shall there be after me.**" This statement is a direct refutation of any doctrine that suggests gods are "formed" or "created" or "evolve." It eliminates any possibility of a god existing *before* Him and any possibility of another god *arising* after Him. He is not part of a lineage, a pantheon, or a cycle of deities; He is the singular, eternal, and uncreated reality. He is the great "I AM." This declaration serves as a direct refutation of heresies like Mormonism (which teaches that men can "become" gods, and that God the Father was once a man) and Arianism (which teaches the Son was "formed" or "created" before the world). He is, and He alone is, God.

Scripture References: Isaiah 43:10; Isaiah 43:11; Isaiah 44:6; Isaiah 44:8; Isaiah 48:12; Deuteronomy 32:39; Revelation 1:8; Revelation 1:17.

Anticipated Rebuttals: The primary **rebuttal** comes from **Mormonism** (LDS Church), which argues that this verse *only* applies to *our* world or *our* understanding, and that other "gods" exist in other realms. They would argue that "before me there was no God formed" (for *you*) does not preclude the Father Himself from having been "formed" from a previous "god." This argument

does violence to the plain text. The KJV language is absolute: "no God formed." It does not say "no God formed *in this world*." The statement is a declaration of His essential, eternal nature. The Jehovah's Witnesses (Arians) attempt a similar **rebuttal** by claiming the Son, Jesus, was "formed" by God *before* the world, as the "first" creation. But this verse, "before me there was no God formed," *also* refutes this. If Jesus is a "god" (as they claim, a "mighty god") who was "formed," this verse directly contradicts that. The only way to harmonize this is to accept that the Son was *not* "formed" or "created," but is the eternal "I AM," co-equal with the Father, as John 1:1 states: "the Word **was** God."

Churches Teaching Fallacies: The fallacy that other gods exist and that men can become gods is the core doctrine of **The Church of Jesus Christ of Latter-day Saints** (Mormonism). This doctrine was first taught by its founder, **Joseph Smith**, in his **King Follett discourse** in **1844**. The Arian fallacy (that the Son was "formed") is the doctrine of the **Jehovah's Witnesses**, originating with **Arius (c. 318 AD)**.

Verses of Apparent Support: (For Mormonism) Psalm 82:6 "I have said, Ye are gods"; John 10:34 "Jesus answered them, Is it not written in your law, I said, Ye are gods?"

Verses of Correction: (Against Mormonism) Psalm 82:7 "But ye shall die like men..." (The "gods" in Psalm 82 are human judges, not deities); Genesis 3:5 "...then your eyes shall be opened, and ye shall be as gods..." (This is the *Devil's* original lie, not God's promise); Isaiah 44:6 "beside me there is no God."

Logical Fallacy Analysis: The Mormon argument relies on the **Fallacy of Quoting Out of Context**. They seize upon Psalm 82:6 ("Ye are gods") and John 10:34, but willfully ignore the *context* of the very next verse (Psalm 82:7) which says, "But ye shall **die like men**." This context proves the "gods" being addressed are not divine, immortal beings, but mortal, human rulers who were being judged. It is an analogy for their *authority*, not their *nature*. The Arian argument, likewise, quotes Revelation 3:14 ("the beginning of the creation of God") out of context, ignoring that "beginning" (*archē*) can mean "ruler" or "source," not just "first one created."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. For Mormonism, the assumption is **Eternal Progression** and **Materialism**. This philosophy, unique to Joseph Smith, teaches that God Himself is a "progressed" and "exalted" man with a physical body, and that all matter is eternal. This system *requires* new gods to be "formed." This is a 19th-century invention, not a biblical revelation. The KJV's assumption is the opposite: God is Spirit (John 4:24), eternal, and uncreated, and He created *all things* (including matter) from *nothing* (Hebrews 11:3).

Question 9. What is the significance of the word "one" (echad) in Genesis 2:24 ("one flesh"), and how might this relate to the "one LORD" of Deuteronomy 6:4?

Answer 9. Topical Bible Study Correction (KJV): The use of the Hebrew word "one" (*echad*) in Genesis 2:24 is profoundly significant. It is the master key, provided by God at the very beginning, for understanding His own nature. The text states that a man shall "cleave unto his wife: and they shall be **one flesh**." Here, *echad* describes a **compound unity**, not an absolute singularity.

It is two distinct, complete, and separate persons—a man and a woman—who come together to form a new, single entity: "one flesh." They do not *cease* to be two persons, but they *become* "one." This biblical precedent, established at creation, provides the essential, KJV-based framework for understanding the *exact same word* used in Deuteronomy 6:4: "Hear, O Israel: The LORD our God is **one** LORD." This scriptural parallel strongly suggests that the "one LORD" is not a solitary, unipersonal monad (an idea that leads to Modalism). Instead, like the "one flesh," He is a profound, compound unity. This foundational concept allows for the truth of "one God" while making perfect scriptural room for the distinct, co-eternal persons—Father, Son, and Holy Ghost—who are later revealed. The KJV's use of "one" in both contexts points to a God who is unified in essence but plural in personhood.

Scripture References: Genesis 2:24; Deuteronomy 6:4; Mark 10:8; Matthew 19:5-6; Genesis 1:26; Genesis 11:7; John 10:30.

Anticipated Rebuttals: The primary **rebuttal**, from both Modalists and Arians, is that this is an "apples and oranges" comparison. They argue that "one flesh" is a *metaphor* for a human relationship, while "one LORD" is a *mathematical statement* about God's essence. This argument fails because it elevates human logic above the KJV's own inspired use of language. Who chose this word? God did. He deliberately used the same word, *echad*, to describe both unities. He gave us the key (Genesis 2:24) before He gave us the lock (Deuteronomy 6:4). Furthermore, Jesus Christ Himself confirms this interpretation in John 10:30, "I and my Father are **one**." The word for "one" here is *hen*, the Greek equivalent of *echad*—a *neuter* "one," signifying "one thing" or "one essence," not *heis*, which would mean "one person." Christ claimed a compound unity with His Father, and the Jews correctly understood this as a claim to be God (John 10:33).

Churches Teaching Fallacies: This **rebuttal** is a primary tool of **Oneness Pentecostal** groups (UPCI) and **Jehovah's Witnesses** (Watch Tower). Both groups must reject the "compound unity" concept to protect their core doctrines. The Oneness groups must insist "one" means "one person" (Sabellius, c. 215 AD). The Jehovah's Witnesses must insist "one" means "one person" (the Father) so they can demote the Son to a separate, created being (Arius, c. 318 AD). Both groups are forced to reject the KJV's own internal dictionary, where "one" (*echad*) is clearly defined by God Himself as a unity of *plurals* (two persons) in Genesis 2:24.

Verses of Apparent Support: (For "one" as solitary) John 14:9 "he that hath seen me hath seen the Father"; 1 John 5:7 "these three are one" (This verse *supports* compound unity, but is twisted by Modalists to mean "one person").

Verses of Correction: (For "one" as compound) Genesis 2:24 "one flesh"; Genesis 1:26 "Let us make man..."; Genesis 11:7 "Let us go down..."; John 10:30 "I and my Father are one" (plural subjects, plural verb, singular essence); Matthew 3:16-17 (three distinct persons at baptism).

Logical Fallacy Analysis: The **rebuttal** rests on the **Fallacy of Special Pleading**. The opponent argues that the word "one" must mean "solitary singularity"... *except* in Genesis 2:24, where they are forced to admit it means a compound unity. They apply a special, different rule to Deuteronomy 6:4 to protect their theology. A consistent, honest reading of the KJV would apply the same

definition in both places. The *first* use of a word often defines its meaning, and the first use of *echad* in a relational sense is "one flesh."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that of **Mathematical Reductionism**. This is a philosophical bias that believes complex, relational truths can be "reduced" to simple, mathematical formulas. It insists that "one" *must* be defined as "1.00" and cannot be "1 x 1 x 1." This is a human, logical constraint. The KJV reveals a God who is *beyond* simple math, a being whose "oneness" is a profound, infinite, and compound unity. The opponent's philosophy is too small for the God of the Bible, so they try to shrink the KJV's definition of "one" to fit their box.

Question 10. How does the KJV's consistent emphasis on "one God" provide a foundation for understanding His nature?

Answer 10. Topical Bible Study Correction (KJV): The KJV's relentless, unwavering emphasis on "one God" serves as the primary, non-negotiable boundary for all correct doctrine. This foundational truth acts as the chief cornerstone of our understanding, or as the architect would say, the load-bearing wall of all theology. By establishing this fact with such repetitive force—"The LORD our God is **one LORD**," "there is **none other God but one**," "beside me there is **no God**"—the Scripture prevents us from ever straying into the pagan error of polytheism or Tritheism (believing in three separate gods). This foundation is not a conclusion; it is a *premise*. It forces us to harmonize *all* other revelations about God with this central, unchangeable fact. Therefore, when the KJV later reveals that the Father is God (1 Peter 1:2), the Son is God (John 1:1; 1 Timothy 3:16), and the Holy Ghost is God (Acts 5:3-4), we are scripturally *forbidden* from concluding that we have three gods. We are forced, by the KJV's own logic, to conclude that these three distinct, co-eternal persons *are* the "one God." This "one God" foundation is the divine safeguard that compels us to accept the biblical revelation of the Godhead—a compound unity (like "one flesh")—rather than dissolving His nature into a simplistic, man-made solitary monad (Modalism) or a divided, pagan pantheon (Tritheism).

Scripture References: Deuteronomy 6:4; 1 Corinthians 8:4; Isaiah 44:6; 1 Timothy 2:5; James 2:19; Matthew 3:16-17; John 1:1; Acts 5:3-4; Matthew 28:19; 1 John 5:7.

Anticipated Rebuttals: The **rebuttal** from all sides (Modalist, Arian, Tritheist) is that this presents a *contradiction* or a "logical paradox" that must be "solved." The Modalist "solves" it by denying the three *persons* ("They are just masks"). The Arian "solves" it by denying the *deity* of the Son and Spirit ("They are just creatures"). The Tritheist "solves" it by denying the *oneness* ("They are three separate gods in agreement"). The KJV-only position refuses to "solve" it with human philosophy. It simply *believes* all three walls of truth that the KJV builds, accepting them as a *revelation*, not a riddle. The KJV reveals: 1. God is One. 2. The Father, Son, and Holy Ghost are distinct Persons. 3. The Father, Son, and Holy Ghost are all fully God. A "paradox" is just a human term for a divine truth our finite minds cannot fully contain. The KJV does not ask us to *understand* it; it asks us to *believe* it.

Churches Teaching Fallacies: This "need to solve the paradox" is the root of all three major heresies. **Modalism (UPCI)** "solves" it by denying the persons. **Arianism (Jehovah's Witnesses)**

"solves" it by denying the deity. **Tritheism** (the implied doctrine of **Mormonism**) "solves" it by denying the oneness. All three heresies originate from the same *philosophical error*: a refusal to accept a revealed truth that transcends human logic. They all start with a man-made assumption (God *must* be solitary, or God *must* be hierarchical, or God *must* be plural) and then edit the KJV to fit their assumption.

Verses of Apparent Support: (Used to force a "solution") John 14:9 (Modalism); John 14:28 (Arianism); Genesis 1:26 (twisted by Tritheism).

Verses of Correction: (The three "walls" that must be held) Deuteronomy 6:4 ("one LORD"); Matthew 3:16-17 (three distinct persons); John 1:1 ("Word was God") with Acts 5:3-4 (Holy Ghost is "God").

Logical Fallacy Analysis: The core logical fallacy in *all* these heresies is the **False Dilemma**. Each heresy presents a false choice: "You must *either* believe God is one (denying the three persons) *or* believe in the three persons (denying the one God)." This is a man-made trap. The KJV presents the third, true option: God is a *compound unity*—three distinct persons who *are* the one God. This is analogous to light: is light a wave or a particle? Human logic says it must be one or the other. Science reveals it is *both*. The KJV reveals a truth that, like light, transcends our simple categories.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Rationalism**. Rationalism is the philosophy that human *reason* is the ultimate test of truth. If a revealed doctrine (like the Godhead) seems "illogical" or "paradoxical" to the human mind, it *must* be "solved" or "rejected." This philosophy places the human mind *above* the KJV. The KJV, by contrast, demands a philosophy of **Revelation**. It demands that where human reason hits a wall, we must "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5).

The Nature of God

Question 11. What essential truth does Jesus reveal about God's nature in John 4:24?

Answer 11. Topical Bible Study Correction (KJV): Jesus reveals the essential, non-negotiable, and definitive truth of God's nature by declaring, "**God is a Spirit**: and they that worship him must worship him in spirit and in truth" (John 4:24). This statement is the foundational biblical definition of God's essence. It declares that God is not composed of physical matter, such as flesh, blood, or bones. He is not a "glorified man," as some false doctrines teach. He is an invisible, immortal, and omnipresent being. This truth is the great dividing line between KJV revelation and all pagan religions. Paganism is *material*; it must have a physical idol, a "god" that can be seen and touched, made of wood, stone, or gold. The KJV reveals a God who is transcendent and *immaterial*. This truth fundamentally changes our approach to Him. Because He is Spirit, worship cannot be a mere physical ritual. It cannot be confined to a geographical pilgrimage, whether to a mountain in Samaria or a temple in Jerusalem. It cannot be an aesthetic performance. Worship must be an

internal, spiritual reality—"in spirit"—engaged by the believer's own spirit, which is quickened by the Holy Spirit. And it must be "in truth," grounded in the correct, revealed doctrine of who He is.

Scripture References: John 4:24; 1 Timothy 1:17; Colossians 1:15; 1 Timothy 6:16; 2 Corinthians 3:17; Numbers 23:19; Romans 1:20-23.

Anticipated Rebuttals: The primary **rebuttal** comes from Mormonism (LDS), which directly contradicts this verse by teaching that "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret... He has a body of flesh and bones as tangible as man's." This doctrine is a complete rejection of John 4:24. They attempt to "rebut" this by claiming John 4:24 *really* means "God is a spirit" (like angels are spirits), not that He is *composed* of Spirit. This twists the text. Christ's *entire point* in the passage is to contrast the *nature* of God (Spirit, omnipresent) with the *location-based* worship of men (mountain vs. temple). A second **rebuttal**, from atheism, is that the concept of a "spirit" is meaningless, unprovable, and a "ghost" in a machine. This is not a **rebuttal**, but a statement of unbelief, a rejection of all reality beyond the material. The KJV's response is Romans 1:20, that the "invisible things" of God are "clearly seen" by the *effects* of His power in creation.

Churches Teaching Fallacies: The heresy that God has a physical "body of flesh and bones" is the official, core doctrine of **The Church of Jesus Christ of Latter-day Saints** (Mormonism). This doctrine was first publicly taught by **Joseph Smith** in his **King Follett discourse** in **Nauvoo, Illinois, in 1844**. This teaching is a modern revival of an ancient, obscure heresy called **Anthropomorphism**, which takes verses that speak of God's "hand" or "eyes" (divine metaphors for His action and knowledge) and interprets them with a crude literalism.

Verses of Apparent Support: (For God having a body) Genesis 1:26 "make man in our image" (twisted to mean physical image); Exodus 33:23 "thou shalt see my back parts: but my face shall not be seen."

Verses of Correction: (Against God having a body) John 4:24 "God is a Spirit"; Numbers 23:19 "God is not a man"; 1 Timothy 1:17 "invisible"; Colossians 1:15 "the invisible God"; 1 Timothy 6:16 "whom no man hath seen, nor can see"; Luke 24:39 "for a spirit hath not flesh and bones, as ye see me have." (Jesus *Himself* defines "spirit" as *not* having flesh and bones).

Logical Fallacy Analysis: The anthropomorphic argument commits the **Fallacy of Literalism** (or Misplaced Concreteness). It takes *metaphorical language* and interprets it with a concrete, physical literalness. The KJV uses "the hand of the LORD" to describe His power, and "the eyes of the LORD" to describe His omniscience. This is called anthropomorphism—speaking of the spirit-God in human terms so our finite minds can understand. The fallacy is to take this *figure of speech* and claim it as a *physical description*. It is like reading "my car is running" and looking for its legs.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Crass Materialism**. This is the philosophy that *all* reality is ultimately material, or physical. The Mormon doctrine, rooted in Joseph Smith's 19th-century folk-magic worldview, could not conceive of a powerful being that was *not* physical. It is

a philosophy that is "of the earth, earthy." The KJV's revelation is the opposite: the ultimate reality is *Spirit*, and the material world is the temporary, created effect of that spiritual, invisible God (Hebrews 11:3, "things which are seen were not made of things which do appear").

Question 12. How does Numbers 23:19 distinguish God's nature from that of man?

Answer 12. Topical Bible Study Correction (KJV): Numbers 23:19 draws a stark, absolute, and definitive line in the sand between the nature of God and the nature of man. The distinction is made on the non-negotiable attributes of truth and immutability (changelessness). The KJV states, "**God is not a man, that he should lie**; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" This verse establishes two critical, interlocking truths. First, God's essential being is "not a man." This confirms He is Spirit (John 4:24), not flesh, and His nature is wholly "other." Second, *because* His nature is perfect, His character is perfect. Unlike man, who is fallen, mortal, and prone to falsehood and deception, it is *impossible* for God to lie (Titus 1:2; Hebrews 6:18). Unlike man, who is fickle, emotional, and changes his mind based on new information or regret ("repent"), God's will is perfect, His knowledge is total, and His promises are immutable. He does not "repent" in the human sense of "regretting a mistake." His word *is* His bond. This verse provides the ultimate security for the believer: what God has promised, He *will* perform, precisely because He is *not* a man.

Scripture References: Numbers 23:19; 1 Samuel 15:29; Titus 1:2; Hebrews 6:18; Malachi 3:6; James 1:17; John 4:24; Romans 3:4.

Anticipated Rebuttals: The immediate **rebuttal** is to quote verses that *seem* to show God "repenting." The most common is Genesis 6:6, "And it **repented the LORD** that he had made man on the earth, and it grieved him at his heart." Another is 1 Samuel 15:11, "It **repented me** that I have set up Saul to be king." This, the opponent claims, proves God *is* like a man, changing His mind. This argument fails to let Scripture interpret Scripture. The KJV is clear in 1 Samuel 15:29, just verses later, that "the Strength of Israel **will not lie nor repent**: for he is not a man, that he should repent." This is the *definition*. Therefore, the "repenting" in Genesis 6:6 is an *anthropopathism*—a figure of speech, like "God's hand"—that describes God's *sorrow* and *judgment* in human terms we can understand. It describes a change in God's *dealing* with man (from grace to judgment) based on man's sin, not a change in God's *mind* or *will*, as if He were surprised by the outcome.

Churches Teaching Fallacies: This "God changes His mind" fallacy is the central pillar of **Open Theism**. This is a relatively new heresy taught by some theologians like **Clark Pinnock** and **Gregory Boyd** (c. 1990s), and it has influenced some in the **Charismatic** and **Emergent Church** movements. Open Theism teaches that God does *not* know the future exhaustively, especially the free-will choices of humans. Therefore, He is "open" to new information and "changes His mind" or "repents" of His plans when humans surprise Him. This doctrine is a direct attack on God's sovereignty, omniscience, and the truth of Numbers 23:19.

Verses of Apparent Support: (For God repenting) Genesis 6:6 "it repented the LORD"; 1 Samuel 15:11 "It repented me"; Jonah 3:10 "God repented of the evil, that he had said..."

Verses of Correction: (Against God repenting) 1 Samuel 15:29 "the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."; Malachi 3:6 "For I am the LORD, I change not"; James 1:17 "...the Father of lights, with whom is no variableness, neither shadow of turning."; Isaiah 46:10 "Declaring the end from the beginning..."

Logical Fallacy Analysis: Open Theism's argument is a classic **Fallacy of Literalism** combined with **Quoting Out of Context**. It takes a metaphorical, anthropopathic term ("repent") and interprets it with a wooden, human literalness. It deliberately ignores the KJV's *own definition* of that term in 1 Samuel 15:29, which *explicitly* states God "is not a man, that he should repent." By ignoring the "dictionary definition" verse, they build a doctrine on the "metaphor" verses. It is like finding the verse "The LORD is a man of war" (Exodus 15:3) and using it to "prove" John 4:24 ("God is a Spirit") is false.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **primacy of human free will**. Open Theism is a philosophy *created* to "solve" the supposed conflict between God's sovereignty and man's free will. It is a man-centered theology. It reasons that *if* man is truly "free" (in their definition), then God *cannot* know the future. Therefore, God *must* be a "reactor" who "changes His mind." This entire system starts with a philosophical commitment to a *type* of human freedom, and then rewrites the nature of God to fit it. The KJV starts with the nature of God ("I change not") and defines freedom within that reality.

Question 13. What does 1 Timothy 1:17 teach about God's attributes of immortality and invisibility?

Answer 13. Topical Bible Study Correction (KJV): In 1 Timothy 1:17, the apostle Paul gives a spontaneous and magnificent doxology that summarizes the transcendent, "otherly" nature of God. He writes, "Now unto the **King eternal, immortal, invisible, the only wise God**, be honour and glory for ever and ever. Amen." This single verse ascribes four majestic attributes to Him that separate Him from all creation. First, He is the "King eternal," meaning His reign is not bound by time. He exists *outside* of time; He is the "I AM" who sees the beginning from the end. Second, He is "**immortal**," meaning He is un-derived and un-killable. He does not derive His life from any other source; He *is* life itself. This attribute, "immortality," is one He *only* possesses (1 Timothy 6:16). Third, He is "**invisible**," meaning His essential nature is Spirit (John 4:24) and cannot be perceived by the physical, human eye. "No man hath seen God at any time" (John 1:18). Fourth, He is the "only wise God," declaring that all true wisdom originates from Him and His wisdom is singular, unrivaled, and absolute. These attributes define a God who is utterly self-sufficient, transcendent, and separate from His creation, making Him the only being worthy of all "honour and glory for ever and ever."

Scripture References: 1 Timothy 1:17; 1 Timothy 6:16; John 4:24; John 1:18; Colossians 1:15; Romans 16:27; Jude 1:25; Revelation 15:3-4.

Anticipated Rebuttals: A common **rebuttal** to "immortal, invisible" is the question, "If God is invisible and immortal, how could Jesus Christ, who is God, be *seen* and *die*?" This, the Arian argues, "proves" Jesus cannot be the same God as the Father. This argument fails to understand

the *Incarnation*. The KJV teaches that the *eternal* Son, who is God (John 1:1) and thus *is* immortal and invisible in His divine nature, willingly "was made flesh" (John 1:14) and "took upon him the form of a servant... in the likeness of men" (Philippians 2:7). In His incarnation, He *added* a mortal, visible *human* nature to His immortal, invisible *divine* nature. It was this *human* nature—the "flesh"—that was seen, and it was this *mortal* nature that was able to die. His divine nature, the "Godhead bodily" (Colossians 2:9), remained immortal and invisible. He did not stop being God; He *became* man.

Churches Teaching Fallacies: This "**rebuttal**" is the primary argument of **Arianism (Jehovah's Witnesses)** and also **Islam**, both of which reject the deity of Christ on the philosophical grounds that God "cannot die" or "be seen." This heresy, originating with **Arius (c. 318 AD)**, is a failure of logic. It creates a **False Dilemma** by refusing to accept the KJV's revelation of the *two natures* of Christ. Both of these systems are unitarian and cannot process the mystery of "God... manifest in the flesh" (1 Timothy 3:16).

Verses of Apparent Support: (For "God cannot die" as refutation of Christ's deity) 1 Timothy 6:16 "Who only hath immortality"; 1 Timothy 1:17 "immortal, invisible."

Verses of Correction: (For the Incarnation) John 1:1 "the Word was God"; John 1:14 "And the Word was made flesh"; 1 Timothy 3:16 "God was manifest in the flesh"; Philippians 2:6-8 "...being in the form of God... took upon him the form of a servant... and being found in fashion as a man, he humbled himself, and became obedient unto death..."

Logical Fallacy Analysis: The Arian/Islamic argument is a **Fallacy of Division**. This fallacy argues that what is true of the whole must be true of all its parts (or vice-versa). They argue that since the *person* of Jesus Christ died, His *divine nature* must have died. This is false. The KJV presents the person of Christ as a *union* of two natures: divine and human. The human nature could die; the divine nature could not. It is like arguing that because a man's *body* can die, his *soul* must also die. The KJV distinguishes between the two. The argument is a failure to distinguish between the "flesh" that died and the "eternal Spirit" (Hebrews 9:14) that remained.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a **Unitarian** view of "personhood." It assumes that a "person" can only have *one* nature. This is true for *us*. We are human, with a human nature. This philosophy, when applied to Christ, *demands* that He be *either* God *or* man, but not both. The KJV reveals a unique being, the God-man. The revelation of the KJV is that the person of Jesus Christ is a *hypostatic union*: two natures (divine and human) united in one person. This is a truth that human philosophy cannot produce; it can only be *revealed*.

Question 14. How does God's spiritual nature (John 4:24) affect how mankind must worship Him?

Answer 14. Topical Bible Study Correction (KJV): God's spiritual nature, as declared by the Lord Jesus Christ, dictates the *only* terms of acceptable worship. Because "God is a Spirit," He is not material, He is not confined to a location, and He is not impressed by physical displays. This truth renders all other forms of worship obsolete and idolatrous. Christ's command is twofold:

"they that worship him **must** worship him **in spirit and in truth.**" This "must" is a divine absolute. First, worship must be "**in spirit.**" This means it cannot be a purely external, physical, or ritualistic act. It must be an *internal* act, engaging the heart, mind, and spirit of the believer, which is animated and made alive by the Holy Spirit. It is a vital, living connection ("the Spirit itself beareth witness with our spirit," Romans 8:16), not a dead, external performance. Second, worship must be "**in truth.**" This means it must be based on correct, revealed doctrine as found in the KJV. One cannot worship a god of one's own imagination. One cannot worship "in spirit" (with sincerity and emotion) but "in error" (with false doctrine). Sincere worship of a false god is still idolatry. Therefore, true worship is the spiritual response of a regenerated heart to the revealed truth of God.

Scripture References: John 4:24; John 4:23; Romans 8:16; Romans 1:25; Philippians 3:3; Colossians 2:18; Matthew 15:9.

Anticipated Rebuttals: A common **rebuttal** is that this verse *prohibits* any and all physical forms in worship, such as kneeling, raising hands, baptism, or the Lord's supper. This is an over-correction. The argument is that since worship is "in spirit," these "physical" acts are carnal and unnecessary. This is a **False Dilemma**. John 4:24 does not *replace* physical acts of obedience with spiritual emotion; it gives *meaning* to them. The KJV *commands* physical acts like baptism (Acts 2:38) and the Lord's supper (1 Corinthians 11:24). However, performing these acts *without* the "spirit" (a regenerated heart) and the "truth" (a correct understanding of the gospel) *is* useless. Christ's words are not a prohibition of physical obedience, but a condemnation of *hypocrisy*—the performance of a physical ritual when the internal spirit and truth are absent.

Churches Teaching Fallacies: This "spirit-only" fallacy is often seen in hyper-spiritual groups, such as some **Quakers (Religious Society of Friends)**, who historically rejected all physical ordinances, including baptism and the Lord's supper, believing them to be purely "spiritual" metaphors. This was part of the teaching of their founder, **George Fox (c. 1650s)**. A more modern version is found in the "feelings-based" worship of some **Charismatic** or **Emergent Church** movements, where the *sincerity* ("in spirit") of the worship experience is elevated *above* the doctrinal correctness ("in truth") of the teaching. This creates an environment where "worshipping in spirit and in error" is acceptable.

Verses of Apparent Support: (For "spirit-only") Romans 2:29 "circumcision is that of the heart, in the spirit, and not in the letter"; Philippians 3:3 "For we are the circumcision, which worship God in the spirit..."

Verses of Correction: (For "spirit and truth" applied to *commanded* physical acts) Acts 2:38 "Repent, and be baptized every one of you..."; 1 Corinthians 11:24 "This do in remembrance of me."; Matthew 15:9 "But in vain they do worship me, teaching for doctrines the commandments of men." (The error is *false* doctrine, not *physical* action).

Logical Fallacy Analysis: The "spirit-only" argument is a **False Dilemma**. It presents only two choices: either worship is "physical" (and therefore carnal and false) or it is "spiritual" (and therefore true). This is a man-made, Gnostic-style division. The KJV teaches a third option: *God-ordained physical acts* (like baptism) that are performed *in spirit and in truth*. It also commits the **Fallacy of Division**, incorrectly assuming that because the *spirit* is the primary source of worship,

the *body* has no role. The KJV teaches us to worship with our *whole* being (Romans 12:1, "present your bodies a living sacrifice").

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Gnosticism** (or a **Spirit/Matter Dualism**). This ancient Greek philosophy teaches that the spiritual world is pure and good, while the entire material, physical world is corrupt and evil. This philosophy *demand*s that any "true" worship be purely spiritual and detached from the "evil" physical world. This is why Gnostics rejected the incarnation (God could not touch "evil" flesh) and all physical ordinances. The KJV's worldview is the opposite: God *created* the physical world and called it "good" (Genesis 1), and "God was manifest in the flesh" (1 Timothy 3:16), thereby redeeming the physical.

Question 15. What does Colossians 1:15 teach about the invisibility of God?

Answer 15. Topical Bible Study Correction (KJV): Colossians 1:15 affirms the foundational truth of God's spiritual nature by describing Him as "**the invisible God**." This directly echoes the KJV's consistent testimony in John 4:24 ("God is a Spirit"), 1 Timothy 1:17 ("King eternal... invisible"), and 1 Timothy 6:16 ("whom no man hath seen, nor can see"). This attribute of invisibility is critical. It means that God the Father, in His pure, unveiled essence, cannot be seen by the physical, mortal human eye. As John 1:18 states, "No man hath seen God at any time." This then poses the single greatest question of all revelation: how can finite, material man know the infinite, invisible God? Colossians 1:15 provides the one and only answer in the very same breath. It identifies the Son, Jesus Christ, as "**the image of the invisible God**." The Son is not *another* image; He is *the* image (Greek: *eikōn*). He is the perfect, visible, and tangible manifestation of the unseen God. He is the one who "hath declared him" (John 1:18). Therefore, to see Jesus—to see His character, hear His words, and witness His power—is to see the one and only accurate, complete, and sufficient representation of the Father's person. Christ bridges the infinite gap between the "invisible God" and finite humanity.

Scripture References: Colossians 1:15; John 1:18; 1 Timothy 1:17; 1 Timothy 6:16; John 4:24; Hebrews 1:3; John 14:9; 2 Corinthians 4:4.

Anticipated Rebuttals: The Arian **rebuttal** is that this verse *proves* Jesus is *not* God. They argue that if Jesus is the "image *of*" God, He cannot *be* God. This is a failure of language. An "image" can be a separate, lesser copy (like a photograph), or it can be an "express image" that *shares* the nature (like a son who is the "image" of his father). The KJV clarifies which one it is in Hebrews 1:3, calling the Son the "brightness of his glory, and the **express image of his person**." This is not a "picture," but the *imprint* or *stamp* of the Father's very *substance*. Furthermore, Colossians 2:9 states that in Christ "dwelleth all the **fulness of the Godhead bodily**." He is not a mere "image" *of* the Godhead; He *is* the "fulness" of the Godhead made visible. His title "image" does not deny His deity; it affirms His *role* as the revealer of the invisible God.

Churches Teaching Fallacies: This specific twisting of Colossians 1:15 is a primary talking point of the **Jehovah's Witnesses** (Watch Tower Society). Their *New World Translation* even alters the text to read "...he is the image *of* the invisible God, the firstborn *of* all creation," inserting "of" to

make it seem he is *part* of creation. This is the heresy of **Arianism** (**Arius, c. 318 AD**), which demotes Christ to the status of the first and highest *created being*.

Verses of Apparent Support: (For Arian view) Colossians 1:15 "the firstborn of every creature"; Revelation 3:14 "the beginning of the creation of God."

Verses of Correction: (Against Arian view) Colossians 1:16-17 "For **by him were all things created**... all things were created by him, and for him: And he is before all things..." (If He *created* "all things," He cannot be a "creature"); John 1:3; Hebrews 1:3 "express image"; Colossians 2:9 "fulness of the Godhead bodily."

Logical Fallacy Analysis: The Arian argument uses the **Fallacy of Equivocation** on the word "firstborn." They insist "firstborn" (*prōtotokos*) must mean "first created." This is false. In the KJV, "firstborn" is a title of *supremacy* and *inheritance*, not necessarily of *origin*. For example, in Psalm 89:27, God says of David (the *youngest* son), "Also I will make him my **firstborn**, higher than the kings of the earth." Was David the "first one created"? No. He was given the *rank* and *authority* of the firstborn. Colossians 1:15 calls Christ the "firstborn" (Ruler) *over* all creation, which He then proves by stating *He created* all creation (v. 16).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Subordinationism**. This is the philosophical *need* to place all beings in a rigid hierarchy. It cannot accept the KJV's revelation of *equality* in nature (Philippians 2:6) existing alongside *submission* in role (John 14:28). This philosophy *demand*s that the Son be *lesser in essence* than the Father. This Greek, hierarchical mindset is a man-made system forced *onto* the KJV, which reveals a relationship of loving, mutual, and co-eternal *oneness*.

Biblical Terminology: The Godhead

Question 16. In what context does Paul use the term "Godhead" in Acts 17:29 when addressing the Athenians?

Answer 16. Topical Bible Study Correction (KJV): Paul uses the specific KJV term "Godhead" in Acts 17:29 as the logical and devastating conclusion to his argument against pagan idolatry. Standing on Mars' hill, surrounded by a pantheon of idols, he argues from their *own* logic and their *own* poets. He first establishes that God is the Creator of all (v. 24), that He gives "life, and breath, and all things" (v. 25), and that humanity is His "offspring" (v. 28). Then, he delivers the "checkmate" in verse 29: "Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device." His logic is irrefutable. If *we*, the "offspring," are living, thinking, rational, and spiritual beings, how could the *source* of our life—the "Godhead" (Greek: *theion*, "the divine nature")—be *less* than us? How could the source of life be a lifeless block of stone? How could the source of *thought* be a thoughtless piece of gold? Paul uses "Godhead" to refer to the very *essence, quality, and nature* of God's being. He argues that this divine nature is living, spiritual, and transcendent, and therefore cannot be compared to, or contained in, any physical, material object crafted by human hands.

Scripture References: Acts 17:29; Romans 1:20; Colossians 2:9; Isaiah 40:18-20; Isaiah 44:9-10; Jeremiah 10:3-5; Psalm 115:4-8.

Anticipated Rebuttals: A modern **rebuttal** is that "this only refutes primitive idols of stone," but not more "sophisticated" images (like icons, crucifixes, or statues of "saints") which are used merely as "aids to worship." This argument is a semantic game. The KJV's prohibition is absolute. The *error* Paul identifies is thinking the "Godhead" (the divine, spiritual nature) can be *likened* to *any* created thing ("gold, or silver, or stone"). Whether the idol is a golden calf (Exodus 32) or a "venerable" icon, the sin is the same. It is an attempt to represent the *invisible* Creator (1 Timothy 1:17) with a *visible* creation, which the KJV calls idolatry. The second commandment is clear: "Thou shalt not make unto thee **any** graven image, or **any** likeness of **any thing** that is in heaven above, or that is in the earth beneath... Thou shalt not bow down thyself to them..." (Exodus 20:4-5). The "aid to worship" argument is an attempt to find a loophole in a divine absolute.

Churches Teaching Fallacies: This "images as aids" fallacy is the official doctrine of the **Roman Catholic Church** and the **Eastern Orthodox Church**. The **Second Council of Nicaea** in **787 AD** officially sanctioned the "veneration" of icons, creating a sophisticated-sounding defense for what the KJV plainly calls idolatry. This practice was a direct result of the church's compromise with the pagan, image-worshipping cultures it absorbed after the **4th century AD** conversion of the Roman Empire under **Constantine**.

Verses of Apparent Support: (For images) Exodus 25:18 "thou shalt make two cherubims of gold" (for the Ark).

Verses of Correction: (Against images) Exodus 20:4-5 "Thou shalt not make unto thee any graven image..."; Deuteronomy 4:15-16 "Take ye therefore good heed... For ye saw no manner of similitude... Lest ye corrupt yourselves, and make you a graven image..."; Romans 1:23 "And changed the glory of the uncorruptible God into an image made like to corruptible man..."

Logical Fallacy Analysis: The "aid to worship" argument is a **Fallacy of Equivocation** and **Special Pleading**. It equivocates on the word "worship," claiming they do not "worship" (*latría*) the image, but only "venerate" (*dulia*) it. This is a philosophical distinction the KJV does not make. The KJV's command is simple: "Thou shalt not **bow down** thyself to them." Any act of "bowing" or "venerating" is prohibited. It is Special Pleading to argue that the *cherubim* on the Ark (which were hidden, never "venerated" or "bowed to," and were commanded by God) justify a *human-made* image that *is* bowed to, in direct violation of the second commandment.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **humanity is visual and material, and therefore needs a physical object** to focus worship. This is a man-centered, pragmatic philosophy. It places human psychology *above* God's command. God, who made us, knows we are visual. He *still* commanded "Thou shalt not make... any likeness." Why? Because He knows our hearts will inevitably transfer the worship *from* the invisible Creator *to* the visible object. The KJV *commands* us to walk by *faith*, not by *sight* (2 Corinthians 5:7).

Question 17. According to Romans 1:20, what is understood by the things that are made, even His "eternal power and Godhead"?

Answer 17. Topical Bible Study Correction (KJV): Romans 1:20 declares that the physical creation itself serves as a universal, undeniable, and continuous testament to the Creator's nature. This revelation is so clear that it leaves all mankind "without excuse." The verse states, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his **eternal power and Godhead**." This means that although God Himself is "invisible" (1 Timothy 1:17), His *attributes* are "clearly seen" through deductive, rational thought. By observing the "things that are made"—the sheer *scale* of the cosmos, the *complexity* of life, the *order* of the laws of physics—any rational mind can and must understand two "invisible things" about the Creator. First, His "**eternal power**." The effect (a universe) cannot be greater than its cause. The creation screams of near-infinite power, so its Creator must have eternal power. Second, His "**Godhead**" (His divine nature). The creation reveals not just raw, chaotic power, but staggering *intelligence, design, wisdom, and artistry*—the very qualities of a divine, personal, living mind. Therefore, creation itself is a universal, general revelation that testifies to the existence, the power, and the divine nature of the one Creator.

Scripture References: Romans 1:20; Psalm 19:1-4; Acts 14:17; Acts 17:24-27; Hebrews 11:3; Job 12:7-9; Isaiah 40:26.

Anticipated Rebuttals: The primary **rebuttal** is that of **Atheism**, specifically Darwinian evolution. This argument states that *all* the design and complexity we see is *not* the product of a "Godhead," but the product of *random chance* and *natural selection* acting over "deep time." This philosophy argues that "power" is just the laws of physics, and "design" is just an *illusion* of design, a "blind watchmaker." This argument is a statement of faith in an unproven theory. It cannot answer the *origin* of the matter, the *origin* of the laws of physics, or the *origin* of the life and information (DNA) that "natural selection" supposedly acts upon. It starts *after* the creation and attempts to explain its development, while Romans 1 is about the *origin* itself. The KJV is clear: "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:3).

Churches Teaching Fallacies: This "**rebuttal**" of Atheism is, by definition, the core tenet of the **American Atheists** and other secular humanist organizations. However, the *compromise* with this doctrine, known as **Theistic Evolution**, has infected many **Mainline Protestant** denominations (**Episcopal, Methodist, Lutheran**) and even the **Roman Catholic Church**. This "compromise" (first widely popularized by **Pierre Teilhard de Chardin, c. 1920s**) attempts to "marry" the KJV's Creator with the "random chance" mechanism of evolution, suggesting God "used" evolution. This results in a nonsensical contradiction, where a God of "truth" would use a "blind, pitiless" process of death and chance to create, and then lie about it in Genesis 1.

Verses of Apparent Support: (For Theistic Evolution) None. This is a purely extra-biblical philosophy.

Verses of Correction: (Against Theistic Evolution) Genesis 1:25 "God made the beast of the earth **after his kind...**" (prohibits macro-evolution); Genesis 1:1 "In the beginning God created...";

Romans 1:20 "clearly seen... so that they are without excuse"; 1 Corinthians 15:39 "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts..."

Logical Fallacy Analysis: The argument for Atheistic Evolution rests on a massive **Category Error** and **Circular Reasoning**. It uses *science* (an operational tool for observing *existing* processes) to try and answer questions of *cosmogony* (the *origin* of the universe), which is a philosophical and metaphysical question. Science can describe *how* a clock works, not *why* it was made or *who* made it. The reasoning is circular: "We assume there is no God (Materialism). Therefore, all evidence must be interpreted through a no-God framework. Our interpretation, based on this assumption, 'proves' there is no God."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Philosophical Naturalism** (or Materialism). This is the *a priori* belief that the material world is all that exists, ever has existed, or ever will exist. This is not a scientific discovery; it is a *faith statement* and a *presupposition*. Because this philosophy *begins* by rejecting the "invisible" (i.e., God), it *must* find a "natural" explanation for creation, no matter how illogical (like "something from nothing"). Romans 1:20 is the KJV's refutation: the "things that are made" make this philosophy an "inexcusable" rejection of "clearly seen" evidence.

Question 18. What profound truth does Colossians 2:9 state dwells in Jesus Christ bodily?

Answer 18. Topical Bible Study Correction (KJV): Colossians 2:9 makes one of the most powerful, direct, and unambiguous statements in the KJV regarding the full and total deity of the Lord Jesus Christ. It declares, "For in him dwelleth **all the fulness of the Godhead bodily**." This verse leaves no room for any diminishing of Christ's nature. It does not say a *part* of the Godhead dwells in Him. It does not say He has a *measure* of divinity. It does not say He is *like* the Godhead. It states that "**all the fulness**"—the complete essence, the total nature, everything that makes God *God*—dwells in Jesus Christ. This is the "eternal power and Godhead" from Romans 1:20. Furthermore, this "fulness" dwells in Him "**bodily**." This is not a mere spiritual presence, a disembodied force, or a temporary anointing (as with a prophet). The very "Godhead," the divine essence, is permanently and physically united with the resurrected, glorified *body* of the Lord Jesus Christ. This verse is the ultimate affirmation of the Incarnation. It establishes Christ as the unique God-man, not a created being, not a lesser emanation, not a prophet "possessed" by a spirit, but the complete and total revelation of the one God in human flesh.

Scripture References: Colossians 2:9; Colossians 1:19; John 1:1; John 1:14; 1 Timothy 3:16; Philippians 2:6; Hebrews 1:3.

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to claim the word "Godhead" here (*theotēs*) just means "divine quality," not the *essence* of God Himself. They try to soften the word to mean He just has a "god-like" nature. This is a deliberate deception. The KJV's use of "fulness" (all of it) and "Godhead" (the divine nature) is absolute. If He has *all* the *fulness* of the divine nature, He *is* God. The Modalist (Oneness) **rebuttal** is to *agree* with this verse, but to claim it means Jesus *is* the Father—that the "fulness of the Godhead" *is* the Father's "mask." This is refuted by the *context* of Colossians, which clearly distinguishes the Son from the Father: "Giving thanks unto the Father... Who hath delivered us from the power of darkness, and hath translated us

into the kingdom of **his dear Son**" (Colossians 1:12-13). If the Son is *in* the Father's kingdom, He cannot *be* the Father.

Churches Teaching Fallacies: The Arian fallacy is the doctrine of the **Jehovah's Witnesses** (Arius, c. 318 AD). The Modalist fallacy is the doctrine of the **United Pentecostal Church International** (Sabellius, c. 215 AD). A third, ancient heresy refuted by this verse is **Nestorianism**. Nestorius (c. 428 AD) taught that Jesus was two *separate persons* (one human, one divine) living in one body. Colossians 2:9 refutes this by showing *one* "him" in whom the "fulness" *dwells bodily*, a perfect union, not a "roommate" arrangement.

Verses of Apparent Support: (For Arian) John 14:28 "Father is greater than I." (For Modalist) John 10:30 "I and my Father are one."

Verses of Correction: (The KJV's "three-walled" truth) Deuteronomy 6:4 (One God); Matthew 3:16-17 (Three Persons); John 1:1 / Acts 5:3-4 (Full Deity of all). Colossians 2:9 proves the Son's full deity, which, when combined with the other verses, forces the KJV reader to accept the compound unity of the Godhead.

Logical Fallacy Analysis: The Arian argument uses the **Fallacy of Equivocation**, deliberately mis-defining "Godhead" as "quality" instead of "essence" to avoid its plain meaning. The Modalist argument uses the **Fallacy of Hasty Generalization**. They take one truth (Jesus has the fulness of God) and *hastily conclude* He must therefore *also* be the Father. This ignores all the KJV evidence of Him *praying to* the Father (John 17). It is like seeing a son who is the "spitting image" of his father and concluding he *is* his father.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. Both Arianism and Modalism stem from the same **Rationalist** assumption: that the Godhead is a *logical riddle* that must be "solved" and simplified. The Arian "solves" it by demoting the Son. The Modalist "solves" it by erasing the Son's distinction from the Father. Both are man-made "solutions" to a divine *revelation*. The KJV does not present a riddle to be solved; it presents a "mystery" to be *believed* (1 Timothy 3:16). Colossians 2:9 is the heart of that mystery: "all the fulness... bodily."

Question 19. Based on its use in the KJV, what does the term "Godhead" appear to describe?

Answer 19. Topical Bible Study Correction (KJV): Based on its three specific occurrences in the King James Version, the term "Godhead" describes the very **essence, nature, and totality of God's divine being**. It is the biblical, KJV-provided word for the *quality* and *substance* of "being God." We can see this by analyzing its three uses. 1) In **Acts 17:29**, Paul argues that this divine nature, the "Godhead," is spiritual, living, and intelligent, and therefore cannot be "like unto gold, or silver, or stone"—it is the *opposite* of a created idol. 2) In **Romans 1:20**, Paul states that this "Godhead," this divine nature, is "clearly seen" and "understood by the things that are made," revealing its "eternal power" and *intelligence* through the design of creation. 3) In **Colossians 2:9**, Paul declares that the *entirety* of this divine nature, "all the fulness of the Godhead," dwells "bodily" in the person of Jesus Christ. Therefore, "Godhead" is not a name for a *committee* or a

group, as some might misuse it. It is the KJV's precise term for the *substance* of divinity, the "what" of God. It is the sum of His divine attributes, His eternal power, and His invisible essence—an essence which the KJV reveals is fully shared by the Father, the Son, and the Holy Ghost.

Scripture References: Acts 17:29; Romans 1:20; Colossians 2:9.

Anticipated Rebuttals: A common **rebuttal** is that this is just an "archaic" word and we should use the more "modern" and "precise" theological term "Trinity." This argument is fundamentally flawed. The non-biblical word "Trinity" (Latin: *trinitas*) is a *man-made* term, first coined by **Tertullian (c. 215 AD)**, to *explain* a doctrine. It is a philosophical summary. The word "Godhead," by contrast, is the *inspired word* used by the KJV translators to render the Greek. It is *revelation*, not *explanation*. The term "Trinity" comes pre-loaded with centuries of creedal, philosophical, and denominational baggage (e.g., "three persons in one substance"). The KJV word "Godhead" is pure. It allows us to build our doctrine *exclusively* from what is written, forcing us to harmonize the KJV's own terms rather than defending the definitions of men. We are safer standing on the KJV's inspired term than on man's philosophical one.

Churches Teaching Fallacies: The insistence on *creedal* language over *biblical* language is the hallmark of **Creedalism**, which is prevalent in **Roman Catholicism**, **Eastern Orthodoxy**, and many **Reformed** and **Presbyterian** churches. These groups often test "orthodoxy" not by one's adherence to the KJV's plain text, but by one's willingness to recite the *language* of the **Nicene Creed (325 AD)** or the **Westminster Confession (1646)**. This practice subtly elevates the "definitions of the fathers" to the same level as, or even above, the inspired words of Scripture. The KJV warns against "science falsely so called" (1 Timothy 6:20) and "vain deceit, after the tradition of men" (Colossians 2:8).

Verses of Apparent Support: (For Creedalism) 2 Thessalonians 2:15 "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Verses of Correction: (Against Creedalism) Mark 7:13 "Making the word of God of none effect through your tradition..."; Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men... and not after Christ."; 1 Corinthians 4:6 "...that ye might learn in us not to think of men above that which is written..."

Logical Fallacy Analysis: The argument for "Trinity" over "Godhead" commits the **Appeal to Tradition** fallacy. It argues that because the term "Trinity" has been used for centuries and is the "historic" term, it is therefore more accurate or authoritative. This is not a logical argument. The KJV's own inspired term, "Godhead," is older and more authoritative, as it is *in the text itself*. It also commits the **Genetic Fallacy** by assuming that because the word "Trinity" was coined by a "church father" (Tertullian), it must be doctrinally sound. The KJV teaches us to test all things by *Scripture*, not by the identity of their author.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Scholasticism**. This is the philosophical method of "solving" biblical truths by forcing them into rigid, man-made, logical categories and definitions. It is a "science of faith." This philosophy *loves* precise, extra-biblical terms like "Trinity,"

"substance," "personae," and "hypostatic union" because they allow for endless, sterile, academic debate. The KJV's term "Godhead" is not a "scientific" term; it is a *revealed* term. It invites *faith* in a "mystery" (1 Timothy 3:16), not *mastery* of a "formula."

Question 20. Why is it important to use the specific biblical term "Godhead" when discussing the nature of God?

Answer 20. Topical Bible Study Correction (KJV): It is critically important to use the specific biblical term "Godhead" because it is the precise, divinely inspired word that the King James Version uses to define God's essential nature. This is not a matter of mere semantics; it is a matter of *authority*. Human-devised terms, such as "Trinity," are not found anywhere in the KJV. As a result, they are extra-biblical and must be "imported" into the text. These non-biblical terms invariably come laden with centuries of philosophical and creedal baggage. They force us to explain God using unbiblical, man-made formulas (like "three persons in one substance," "hypostatic union," or "perichoresis"), which often create more confusion than clarity. The word "Godhead," however, is anchored directly to the inspired text. It is God's *own* chosen word for the topic. It perfectly encapsulates the singular, divine essence (Romans 1:20; Acts 17:29) while also being the very "fulness" that dwells *bodily* in Christ (Colossians 2:9). Using "Godhead" keeps the discussion grounded in "thus saith the LORD." It allows us, as topical Bible students, to build our doctrine *exclusively* from what is written. It forces us to harmonize the KJV's own terms rather than being forced to defend the definitions of men. It is the safest, most accurate, and most scripturally authoritative term we can possibly use.

Scripture References: Colossians 2:8; 1 Corinthians 4:6; 1 Timothy 6:20; Deuteronomy 4:2; Revelation 22:18-19; Acts 17:29; Romans 1:20; Colossians 2:9.

Anticipated Rebuttals: The **rebuttal** is that "Godhead" is an insufficient term, and that the man-made term "Trinity" is *necessary* to "protect" the church from heresy. The argument is that without this creedal "fence," people will fall into Modalism or Arianism. This argument reveals a profound lack of faith in the KJV itself. It implies that the *KJV's own vocabulary* is insufficient to teach the truth, and that we *need* the "tradition of men" (Mark 7:13) and "philosophy" (Colossians 2:8) to "fix" the Bible's "vagueness." The KJV, however, *is* its own perfect safeguard. Does the KJV, using its *own* terms, refute Modalism? Yes (Matthew 3:16-17). Does it refute Arianism? Yes (John 1:1; 1 Timothy 3:16). We do not need man's philosophical "Trinity" to defend the truth; we only need the KJV's "Godhead" (Colossians 2:9), its "one LORD" (Deuteronomy 6:4), and its "three... distinct persons" (Matthew 3:16-17).

Churches Teaching Fallacies: This "creed-over-Scripture" mindset is the error of **Roman Catholicism**, which explicitly places "Sacred Tradition" and the "Magisterium" on equal authority with Scripture. This was affirmed at the **Council of Trent (c. 1545-1563)**. It is also the implicit error of many **Protestant** denominations (**Reformed, Presbyterian, Lutheran**) who, while claiming "Sola Scriptura," often make adherence to their specific *confession* (e.g., **Westminster Confession, 1646**) a *test* of fellowship, effectively binding men's consciences with the "doctrines and commandments of men" (Matthew 15:9).

Verses of Apparent Support: (For tradition) 2 Thessalonians 2:15 "hold the traditions which ye have been taught, whether by word, or our epistle."

Verses of Correction: (Against tradition) Mark 7:13 "Making the word of God of none effect through your tradition..."; Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men..."; 1 Corinthians 4:6 "...that ye might learn in us not to think of men above that which is written..."; Matthew 23:4 "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders..."

Logical Fallacy Analysis: The argument for "needing" extra-biblical terms is an **Appeal to Fear**. It argues that *if* we do not accept their man-made terms, a *terrible heresy* will result. This is a tactic to scare the believer into submitting to human authority. It is also a **Strawman** argument, as it *misrepresents* the KJV-only position as "heretical" (by their man-made definition) rather than engaging with the *actual doctrines* the KJV teaches. The KJV-only position (as defined here) is *not* Modalist or Arian; it is *biblical*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that of **Gnosticism**, the belief that salvation or "true understanding" comes from *special, secret knowledge (gnosis)*. The creeds and confessions are a form of this. They are a "special knowledge"—a set of philosophical terms—that one must *learn* to be "truly orthodox." The KJV's position is the opposite. The truth is not a secret formula. It is written plainly: "God is a Spirit," "the Word was God," "these three are one." The KJV is not a "secret" text; it is a *public revelation* for the "common man," not a "special knowledge" for the academic elite.

KJV Evidence for Plurality within the One God

Question 21. What plural language does God use in Genesis 1:26 at the creation of man?

Answer 21. Topical Bible Study Correction (KJV): At the very apex of the creation week, the singular God who has been speaking creation into existence ("And God said...") makes a profound and deliberate shift in His language. The King James Version records, "And God said, Let **us** make man in **our** image, after **our** likeness." This is not a grammatical slip or a stylistic flourish; it is a foundational revelation. This is the "one LORD" of Deuteronomy 6:4, a God who is a compound unity, speaking within His own eternal counsel. This plural language—"us" and "our"—is the first glimpse in Scripture of the distinctions within the one divine essence. This cannot be the so-called "royal we," a linguistic device of monarchs that is foreign to ancient Hebrew grammar and context. Nor can this be God speaking to angels, as angels are created beings themselves (Colossians 1:16) and, more importantly, man was not made in the image of angels. Man was made in the image of God. The only conclusion that harmonizes the entirety of Scripture is that the one God is a plurality of persons. This verse is the cornerstone, the blueprint's first sketch, that anticipates the full revelation of the Father, the Son who is the Creator (John 1:3), and the Holy Ghost who "moved upon the face of the waters" (Genesis 1:2). The KJV faithfully preserves this language, forcing us to build our doctrine on this textual fact: the one God is "us."

Scripture References: Genesis 1:26, Genesis 1:2, John 1:1-3, Colossians 1:16, Deuteronomy 6:4, Isaiah 6:8, Genesis 3:22, Genesis 11:7

Anticipated Rebuttals: The most common **rebuttal** is that this is the "royal we," where a singular monarch refers to himself as "we." This is a modern Western concept anachronistically forced back onto the Hebrew text, where it has no grammatical basis. A second **rebuttal** is that God was speaking to an angelic council. This is scripturally impossible. Man is made in God's image, not the image of angels. Furthermore, angels are not co-creators with God; they are part of the "all things" that were created "by him" and "for him" (Colossians 1:16). A third **rebuttal**, from Modalism, is that this is one God speaking to His own "future" manifestation, which is a philosophical invention that does violence to the plain, present-tense communication ("Let us make"). The KJV text, taken as it is written, points only to a plurality of persons within the one God.

Churches Teaching Fallacies: The heresy of **Modalism** (also known as Oneness or Sabellianism) is forced to deny the plain meaning of this text. This doctrine, formulated by **Sabellius (circa 215 AD)**, insists that God is a single person who simply manifests in three different "modes" (Father, Son, Spirit) at different times. Modern **Oneness Pentecostal** churches (such as the United Pentecostal Church) are the primary adherents of this fallacy and must invent complex, non-biblical explanations to nullify the simple grammar of Genesis 1:26. Similarly, **Arianism**, taught by **Arius (circa 325 AD)** and practiced by modern **Jehovah's Witnesses**, might suggest this is God speaking to a lesser, created "Son," a view refuted by the Son's own role as the uncreated Creator (John 1:3).

Verses of Apparent Support: John 10:30 "I and my Father are one.", John 14:9 "he that hath seen me hath seen the Father."

Verses of Correction: Genesis 1:26, Genesis 3:22, Genesis 11:7, Isaiah 6:8, Matthew 3:16-17, John 14:16, John 17:1, 1 Timothy 2:5

Logical Fallacy Analysis: The "royal we" argument is a clear **Anachronism**, the error of applying a modern concept to a historical context where it did not exist. It is like arguing that Abraham Lincoln used a telephone simply because we use them today. The "angelic council" argument is a **Strawman**, as it refutes an idea (that God is alone) by introducing a third party (angels) that the text does not mention and that Scripture elsewhere disqualifies. The Modalist explanation commits the fallacy of **Special Pleading**, inventing a complex, speculative rule for this one verse that it does not apply to any other conversation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**, the philosophical insistence that "one" must mean an absolute, indivisible, solitary unit. This non-biblical filter, borrowed from Greek philosophy, cannot accept the concept of a "compound unity" (like "one flesh" in Genesis 2:24). Because this philosophy has already decided God *must* be a single person, it is forced to twist, deny, or explain away all plural language in the KJV, making the philosophy, and not the text, the final authority.

Question 22. After man's fall, what plural language is used by the LORD God in Genesis 3:22?

Answer 22. Topical Bible Study Correction (KJV): After Adam and Eve sinned, the KJV again reveals the divine counsel of the Godhead. In Genesis 3:22, "And the LORD God said, Behold, the man is become as **one of us**, to know good and evil." This statement is a direct confirmation of the plurality first seen in Genesis 1:26. The phrase "one of us" is explicit. It establishes that the "us" (the persons of the Godhead) possess a shared quality: the knowledge of good and evil. This cannot be God speaking to an angel, for that would imply an angel is "one of" the Godhead, placing a created being on the same level as the Creator. This would be a form of polytheism. It also cannot be God speaking to Adam, as Adam is the subject of the conversation, not a participant in the divine counsel. The only interpretation that remains faithful to the text and harmonizes with the rest of Scripture is that this is the one LORD God—Father, Son, and Holy Ghost—speaking within the divine counsel. Man, by transgressing God's command, had tragically "become as one of us" in this specific attribute of knowledge, though he acquired it through disobedience rather than possessing it by nature. The KJV's preservation of this phrase is a critical piece of evidence, demonstrating that the plurality of the Godhead is not a rare anomaly but a consistent revelation from the beginning.

Scripture References: Genesis 3:22, Genesis 1:26, Genesis 11:7, Isaiah 6:8, John 1:1-3, Colossians 1:16

Anticipated Rebuttals: Opponents of the Godhead, particularly Modalists, are forced to argue that this is God speaking *about* Himself and angels, or perhaps God speaking *to* the Son. If He is speaking to the Son (as a separate person), they concede the point of distinction. If they claim He is speaking to angels, they commit the heresy of elevating angels to "one of" the Godhead, making them divine. The most common **rebuttal** is to simply ignore the verse or label it an impenetrable mystery. But the text is not mysterious; it is plain. It states "one of us." This is a simple, plural statement. The refusal to accept this plain language stems from a prior philosophical commitment to a solitary, single-person god, which the text itself refutes. The KJV text is clear: the one LORD God is an "us."

Churches Teaching Fallacies: This verse is a primary obstacle for the heresy of **Modalism (Sabellianism)**, which originated with **Sabellius (c. 215 AD)**. This doctrine demands that God is only one person, so the phrase "one of us" becomes logically impossible to explain. **Oneness Pentecostal** denominations must therefore allegorize or ignore this passage. This text is also problematic for **Arianism (Arius, c. 325 AD)**, taught by **Jehovah's Witnesses**, as their claim that Jesus is a created being (the archangel Michael) would mean that God is saying man has become like God and an angel, a direct contradiction of their own hierarchical theology and a violation of monotheism.

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD:", 1 Timothy 2:5 "For there is one God...", Isaiah 44:6 "...beside me there is no God."

Verses of Correction: Genesis 1:26, Genesis 3:22, Genesis 11:7, Isaiah 6:8, Matthew 3:16-17, Matthew 28:19, 2 Corinthians 13:14

Logical Fallacy Analysis: The **rebuttal** that this is God speaking to angels commits a **Category Error**. It falsely places angels (created beings) in the same category as God (the uncreated Creator) by making them "one of" the divine "us." This is like a king saying "the prisoner has become one of us" and intending to include himself and his butler. The butler is in a fundamentally different category than the king. The only "us" that shares the divine nature is the Godhead itself. Modalist explanations often resort to a **Fallacy of Obfuscation**, creating a complex, nonsensical theory to avoid the simple, plain meaning of the text.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**—the non-biblical, philosophical belief that "one" can only mean a single, solitary unit. This rigid, mathematical definition is then imposed *onto* the Bible. Because this philosophy cannot allow God to be a compound unity (an "us"), it must declare the plain words of Genesis 3:22 to be a metaphor, a mystery, or an error. The opponent is not building their doctrine from the text; they are "correcting" the text to fit their philosophy.

Question 23. At the tower of Babel, what does the LORD say in Genesis 11:7, using plural pronouns?

Answer 23. Topical Bible Study Correction (KJV): At the tower of Babel, the KJV provides the third, and perhaps most decisive, instance of plural language in Genesis. After the singular "LORD" (Jehovah) comes down to see the city (verse 5), He identifies their rebellious unity as a threat. Then, in verse 7, the singular LORD declares, "Go to, let **us** go down, and there confound their language, that they may not understand one another's speech." This is an explicit statement of plural action. The singular "LORD" of verse 5 is the same entity as the plural "us" of verse 7. This text is a fortress against heresy. It cannot be God speaking to angels, as the following verse, verse 8, states, "So **the LORD** scattered them." The "us" who went down in verse 7 is the singular "LORD" who scattered them in verse 8. This proves the "us" is the LORD Himself. This passage, like Genesis 1:26 and 3:22, reveals the one God as a plurality of persons acting in perfect, unified counsel. The Father, Son, and Holy Ghost—the one LORD—looked down, held counsel ("Let us go down"), and executed a single, unified judgment. The KJV's preservation of this textual detail is critical, laying a firm Old Testament foundation for the New Testament's revelation of the Godhead.

Scripture References: Genesis 11:7, Genesis 11:5, Genesis 11:8, Genesis 1:26, Genesis 3:22, Isaiah 6:8, Matthew 28:19

Anticipated Rebuttals: Once again, the primary **rebuttal** is that God is speaking to angels, whom He brings with Him to enact the judgment. This is refuted directly by the text. Verse 7 says, "Let *us* go down," and verse 8 says, "*The LORD* scattered them." The "us" and "the LORD" are the same actor. There is no textual or contextual support for inserting angels into the action. A second, weaker argument is that this is simply metaphorical language for God's own complex power, but this ignores the plain, conversational grammar ("Let us..."). The simplest, most direct reading, which requires no invention, is that the one LORD is an "us." Modalists, who believe God is one person, have no logical explanation for this passage and are forced to either ignore it or claim the

"us" is God speaking to His own "spirit" as if it were a separate person, which is a concession to plurality.

Churches Teaching Fallacies: Modalism (Sabellianism), originating with **Sabellius (c. 215 AD)**, cannot account for this text. If God is a single person, to whom is He speaking? This verse is a direct contradiction of their core premise. Modern **Oneness Pentecostal** churches are therefore forced to invent an unbiblical explanation, such as God speaking to His "angelic host," which the text itself refutes when it identifies the actor in the next verse as "the LORD." **Arianism (Arius, c. 325 AD)**, held by **Jehovah's Witnesses**, would likewise be forced to argue this is Jehovah speaking to the created "word" (Jesus/Michael), which would mean a created being is participating in the divine act of judgment, a role Scripture reserves for God alone.

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD:", Isaiah 44:6 "...beside me there is no God.", 1 Corinthians 8:4 "...there is none other God but one."

Verses of Correction: Genesis 11:7-8, Genesis 1:26, Genesis 3:22, Isaiah 6:8, Matthew 3:16-17, Matthew 28:19, 2 Corinthians 13:14

Logical Fallacy Analysis: The "God spoke to angels" **rebuttal** is a classic example of **Argument from Silence**. The text never mentions angels. This argument *adds to the text* to protect a flawed doctrine. It is like finding a single set of footprints and arguing two people were present, with one carrying the other. There is no evidence for it. The text names one actor: "the LORD" (v. 5), who speaks as "us" (v. 7), and acts as "the LORD" (v. 8). The logical conclusion is that the LORD *is* "us." Any other explanation is an invention designed to avoid this plain fact.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**, the non-biblical, philosophical belief that God must be a solitary, single person. This rigid definition is imposed upon the text, forcing the reader to invent an imaginary audience (like angels) for God to speak to, rather than simply accepting the text as it is written. The KJV, in its plainness, shows a God who is a compound unity, an "us" who is simultaneously the "one LORD." The philosophy of the opponent cannot accept this, so the text must be "corrected" or explained away.

Question 24. In Isaiah 6:8, whom does Isaiah hear speaking, and what plural pronoun is used?

Answer 24. Topical Bible Study Correction (KJV): In the staggering vision of Isaiah 6, the prophet beholds the "Lord" (Adonai) sitting on the throne, identified by the seraphims as the "LORD of hosts" (Jehovah). After being cleansed, Isaiah hears the voice of this one Lord asking a question that perfectly reveals the nature of the Godhead. In Isaiah 6:8, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" This single sentence is one of the most profound statements of the Godhead in all of Scripture. The speaker is one: "Whom shall I send?" This affirms the "one LORD" of Deuteronomy 6:4. Yet the counsel is plural: "who will go for us?" This affirms the plural unity of Genesis 1:26. The "I" and the "us" are the same entity—the one "Lord" whose voice Isaiah heard. The New Testament provides the final, inspired

commentary. In John 12:41, the apostle John, referencing this very vision, states that Isaiah "saw his [Jesus's] glory, and spake of him." In Acts 28:25-26, the apostle Paul, quoting this same prophecy, identifies the speaker as the "Holy Ghost." Therefore, the KJV itself identifies the "I/us" who spoke to Isaiah as the Father (the Lord), the Son (Jesus), and the Holy Ghost. This is the one Lord, the one Godhead, speaking in perfect, unified counsel.

Scripture References: Isaiah 6:8, Isaiah 6:1-5, John 12:37-41, Acts 28:25-27, Genesis 1:26, Genesis 3:22, Genesis 11:7

Anticipated Rebuttals: The common Modalist (Oneness) **rebuttal** is to ignore the New Testament identifications and claim this is simply a majestic or "royal we." As previously established, this is an anachronistic fallacy with no basis in Hebrew grammar. A second **rebuttal** is that the "I" is God and the "us" includes the seraphims Isaiah just saw. This is impossible. The seraphims are worshippers, crying "Holy, holy, holy"; they are not the ones who send prophets. The mission is from God alone. "Whom shall I send" defines the sender as God, and "who will go for us" defines that same God as a plurality. The text is its own, perfect interpreter. The refusal to accept this clear paradox—that the "I" is "us"—is a refusal to accept the Bible's own definition of God, in favor of a man-made, simplistic definition.

Churches Teaching Fallacies: Modalism (Sabellianism), originating with **Sabellius (c. 215 AD)**, is shattered by this verse. If God is one person, He cannot be both "I" and "us" in the same sentence. **Oneness Pentecostal** churches must reject the plain grammar of this verse, as well as the inspired New Testament commentary that identifies the "us" as the Son and the Holy Ghost. Likewise, **Arianism (Arius, c. 325 AD)**, taught by **Jehovah's Witnesses**, is refuted. Their claim is that the "I" is Jehovah and the "us" includes a created Son (Michael). But the New Testament identifies the Son *as* the one Isaiah saw, the Lord of glory, and the Holy Ghost *as* the one who spoke. Both are identified as the singular "Lord" whose voice was heard.

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD"; Mark 12:29 "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:"

Verses of Correction: Isaiah 6:8, John 12:41, Acts 28:25-26, Genesis 1:26, Genesis 3:22, Genesis 11:7, Matthew 3:16-17, Matthew 28:19

Logical Fallacy Analysis: The Modalist explanation commits the **Fallacy of Equivocation**. It is forced to argue that the "I" is literal but the "us" is metaphorical or stylistic. It applies two different standards of interpretation to two words in the same phrase to protect its doctrine. This is intellectually dishonest. It is like saying, "I went to the store for us," and claiming the "I" is a real person but the "us" is just a "feeling of togetherness." The plain meaning is that the "I" who is sending *is* the "us" who is being represented. The "I" and "us" are one and the same speaker.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**, the rigid philosophical insistence that God must be a single, solitary person. This non-biblical, a priori *commitment* forces the opponent to reject the Bible's plain testimony. The KJV clearly presents a God who is both "I" and

"us" simultaneously. The opponent's philosophy cannot compute this, so the verse is explained away. They are defending their philosophy, not the text. The KJV's definition of God is simply more complex and profound than their man-made system allows.

Question 25. What is the significance of the plural Hebrew word for "Creators" in Ecclesiastes 12:1?

Answer 25. Topical Bible Study Correction (KJV): The KJV translation of Ecclesiastes 12:1, "Remember now thy **Creator** in the days of thy youth," is a masterful and inspired translation that harmonizes a profound grammatical truth with the foundational doctrine of "one God." The underlying Hebrew word for "Creator" is *Bore'ekha*, which is grammatically **plural**: "thy Creators." The KJV translators, understanding the "one God" of Deuteronomy 6:4, rendered it in the singular ("Creator") to uphold this truth. However, the Hebrew text itself, in its original form, bears a powerful witness to the plurality within the one God. This is not an error in the Hebrew; it is a deliberate theological statement that perfectly complements the plural language of Genesis 1:26, "Let **us** make man." The act of creation was the unified work of the one Godhead. The New Testament confirms this plural work: "all things were made by him [the Son]" (John 1:3), and "The Spirit of God hath made me" (Job 33:4). Therefore, the plural "Creators" is a doctrinally precise term, pointing to the Father, Son, and Holy Ghost as the one God who created all things. The KJV translation ("Creator") upholds the *oneness*, while the underlying Hebrew (which the KJV is translated from) reveals the *plurality*.

Scripture References: Ecclesiastes 12:1, Genesis 1:26, John 1:3, Colossians 1:16, Job 33:4, Hebrews 1:2

Anticipated Rebuttals: The primary **rebuttal** is to claim the plural Hebrew noun is a "plural of majesty" (*pluralis majestatis*), similar to the "royal we." This is the same anachronistic fallacy used against Genesis 1:26. While Hebrew can use plural nouns to denote intensity (e.g., *Elohim*), the plural *participle* "Creators" is a clear statement of plural action. Modalists (Oneness) must argue this is just a majestic title, completely ignoring the corroborating evidence from Genesis 1:26, 3:22, 11:7, and the New Testament's explicit statements that the Son and Spirit were the active agents in creation. They are forced to isolate this verse from its entire biblical context to nullify its meaning. The evidence, when harmonized, is overwhelming: the one God is a plurality of "Creators."

Churches Teaching Fallacies: Modalism (Sabellianism), originating with **Sabellius (c. 215 AD)**, and its modern adherents, **Oneness Pentecostals**, must deny the plain implication of the Hebrew text. Their doctrine of a single-person God cannot allow for a plurality of "Creators." They are forced to rely on the "plural of majesty" argument, which is a weak linguistic claim that ignores the overwhelming contextual harmony of Scripture. **Arianism (Jehovah's Witnesses)**, originating with **Arius (c. 325 AD)**, would be equally troubled, as their doctrine of a "created Son" would mean that a creature is included in the plural title "Creators," which they would deny. Only the biblical doctrine of the Godhead can harmonize this text.

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD:", Genesis 1:1 "In the beginning God created...", Mark 12:29 "...The Lord our God is one Lord:"

Verses of Correction: Ecclesiastes 12:1 (Hebrew), Genesis 1:26, John 1:3, Colossians 1:16-17, Job 33:4, Hebrews 1:2

Logical Fallacy Analysis: The "plural of majesty" argument is a **Circular Argument**. The opponent *assumes* God is a single person (their premise) and therefore concludes that any plural reference *must* be a figure of speech (their conclusion). They have not proven their case; they have simply restated their assumption. It is like saying, "My friend is an only child. He told me 'our' parents are coming to visit, but since he is an only child, he must have been speaking metaphorically." This ignores the simpler, more logical possibility that he was referring to his adoptive parents or stepparents—or that the initial assumption was wrong.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**, the philosophical insistence that "one" must mean a single, solitary unit. This non-biblical filter, borrowed from Greek philosophy, cannot accept the concept of a "compound unity" (like "one flesh" in Genesis 2:24). Because this philosophy has already decided God *must* be a single person, it is forced to twist, deny, or explain away all plural language in the KJV, making the philosophy, and not the text, the final authority.

Question 26. What is the significance of the plural Hebrew word for "Makers" in Isaiah 54:5?

Answer 26. Topical Bible Study Correction (KJV): In a parallel revelation to Ecclesiastes 12:1, the KJV text of Isaiah 54:5 holds another profound grammatical key. The verse reads, "For thy **Maker** is thine husband; the LORD of hosts is his name." As with "Creator," the underlying Hebrew word for "Maker" (*O'sayikh*) is grammatically **plural**: "thy Makers." This plural noun, "Makers," is then explicitly identified by a singular name and title: "the LORD of hosts is his name." This grammatical structure in the original text is a perfect and concise articulation of the Godhead. It declares that God is a plurality of persons ("Makers") who are nonetheless the one, singular God ("the LORD of hosts," "his name"). This is not a contradiction; it is a divine paradox. It reinforces the unified work of creation seen in Genesis 1:26 ("Let us make..."), John 1:3 (the Son created all things), and Job 33:4 (the Spirit made me). The KJV's inspired translation harmonizes this plurality under the singular "Maker," masterfully upholding the truth of "one God" while the original text, from which the KJV is derived, provides deep and undeniable evidence of the distinctions within that singular oneness.

Scripture References: Isaiah 54:5, Ecclesiastes 12:1, Genesis 1:26, John 1:3, Job 33:4, Deuteronomy 6:4, Isaiah 6:8

Anticipated Rebuttals: The **rebuttals** are identical to those used against Ecclesiastes 12:1: the "plural of majesty" or that this is just a title of intensity. These arguments collapse when faced with the harmonized testimony of Scripture. The KJV consistently presents a plural "us" in divine counsel (Genesis 1:26, 3:22, 11:7, Isaiah 6:8) and attributes the work of creation to the Son (John

1:3) and the Spirit (Job 33:4). The plural "Makers" is not an isolated anomaly; it is the *expected* title based on the rest of the KJV's testimony. To deny it is to deny the pattern of Scripture. The Modalist (Oneness) advocate is forced to pick and choose, accepting the "one God" verses while ignoring the "plural Makers" evidence, rather than harmonizing both.

Churches Teaching Fallacies: This text is a direct refutation of **Modalism (Sabellianism)**, first taught by **Sabellius (c. 215 AD)**. The Modalist doctrine, championed by modern **Oneness Pentecostal** groups, insists that God is one person. This verse, with its plural "Makers" identified by a singular "his name," is a textual impossibility for their system. They must dismiss the underlying Hebrew as irrelevant or a "mystery," when in fact it is a revelation. The text stands in direct opposition to their foundational premise, proving that the one "LORD" is a plurality of "Makers."

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD:", Malachi 2:10 "Have we not all one father? hath not one God created us?", 1 Corinthians 8:6 "But to us there is but one God, the Father..."

Verses of Correction: Isaiah 54:5 (Hebrew), Ecclesiastes 12:1 (Hebrew), Genesis 1:26, John 1:3, Colossians 1:16-17, Job 33:4, Genesis 11:7-8

Logical Fallacy Analysis: The **rebuttal** that this is a "plural of majesty" is the fallacy of **Special Pleading**. The opponent applies this "majesty" rule *only* when a plural reference to God contradicts their doctrine, but they do not apply it elsewhere. They are inventing a rule to save their theory. Furthermore, it is an **Argument from Incredulity**. The opponent finds the concept of a plural "Makers" who is one "LORD" to be confusing or unbelievable, so they conclude it *cannot* be true, and must be a figure of speech. Their personal lack of understanding does not invalidate the clear, grammatical evidence of the text.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**—the non-biblical, philosophical belief that God must be a solitary, single person. This rigid definition is imposed upon the text, forcing the reader to invent an imaginary audience (like angels) for God to speak to, rather than simply accepting the text as it is written. The KJV, in its plainness, shows a God who is a compound unity, an "us" who is simultaneously the "one LORD." The philosophy of the opponent cannot accept this, so the text must be "corrected" or explained away.

Question 27. In Psalm 110:1, what two distinct divine persons are mentioned by David?

Answer 27. Topical Bible Study Correction (KJV): Psalm 110:1 is one of the most powerful Old Testament proofs of the Godhead, recording a divine conversation between two distinct and divine persons. David, speaking by the inspiration of the Holy Ghost (Mark 12:36), writes: "The **LORD** said unto my **Lord**, Sit thou at my right hand, until I make thine enemies thy footstool." This single verse is an unassailable testimony to the distinction of persons. The first "LORD" is *Jehovah* (or *Yahweh*), the covenant name of God, referring to God the Father. The second "Lord" is *Adonai*, a title of sovereignty, referring to the Son, the Messiah. This is God the Father ("The LORD") speaking to God the Son ("my Lord"). Jesus Himself used this verse to silence the

Pharisees (Matthew 22:41-46), forcing them to confront a paradox: How could David's "son" (the Messiah) also be David's "Lord"? The only answer is that the Messiah was not merely a human king; He was David's pre-existent, divine sovereign. This is not God speaking to a man or an angel, but the Father speaking to the Son, giving Him the position of ultimate authority and honor ("Sit thou at my right hand"). This verse, written a millennium before Christ's incarnation, clearly reveals two separate, divine "Lords" acting in perfect, eternal unity.

Scripture References: Psalm 110:1, Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44, Acts 2:34-35, Hebrews 1:13

Anticipated Rebuttals: The Modalist (Oneness) position is completely undone by this verse. Their claim is that "Father" and "Son" are just two titles for one person. But this verse shows one person *speaking to* another person. To escape this, they are forced to invent a nonsensical argument that this is God's "divine nature" (Father) speaking to His "human nature" (Son). This is absurd. Natures cannot speak to each other; *persons* speak. Furthermore, this conversation was recorded a thousand years *before* the Son had a human nature. This was an eternal, pre-incarnate conversation. The text is plain: one divine Lord speaks to another divine Lord. Any other reading is a desperate attempt to avoid the clear distinction of persons.

Churches Teaching Fallacies: Modalism (Sabellianism), originated by **Sabellius (c. 215 AD)**, has no coherent answer to this verse. The doctrine that God is one person (like in **Oneness Pentecostalism**) is logically falsified by this text. Their "two natures" argument is a philosophical invention, a clear case of **Special Pleading** designed to rescue their doctrine from a direct textual contradiction. **Arianism (Jehovah's Witnesses)** is also refuted, as their claim that the Son is a lesser, created being is incompatible with David calling Him "my Lord" (Adonai), a title of divine sovereignty, and with the Father inviting Him to sit at His right hand—the position of co-equal authority.

Verses of Apparent Support: John 10:30 "I and my Father are one.", John 14:9 "he that hath seen me hath seen the Father.", Deuteronomy 6:4 "The LORD our God is one LORD."

Verses of Correction: Psalm 110:1, Matthew 22:41-46, Matthew 3:16-17, John 14:16, John 17:1, 1 Timothy 2:5, Hebrews 1:13

Logical Fallacy Analysis: The Modalist "two natures" argument is a **Category Error**. It confuses "nature" (what a thing is) with "person" (who a thing is). You and your human nature are not two separate things that can have a conversation. You *are* a person with a human nature. This verse shows two *persons* in conversation. The argument is also a **Red Herring**, distracting from the central point—the distinction of persons—by introducing a complex, unbiblical debate about "natures" that is irrelevant to the plain reading of the text.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**, the philosophical insistence that God *must* be a single, solitary person. This rigid belief is the non-negotiable "truth" that all scripture must be forced to fit. When Psalm 110:1 clearly shows two persons, the Modalist's philosophy is threatened. Therefore, they must invent a nonsensical explanation ("natures talking")

to protect their philosophy from the Bible, rather than correcting their philosophy *with* the Bible. They have made their monistic philosophy their god, and the KJV text must bow to it.

Question 28. What divine conversation is recorded in Psalm 45:6-7 between "God" and "O God"?

Answer 28. Topical Bible Study Correction (KJV): Psalm 45:6-7, which is quoted directly in Hebrews 1:8-9, records another explicit, divine conversation that affirms the full deity of the Son. The KJV text reads, "Thy throne, **O God**, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore **God, thy God**, hath anointed thee with the oil of gladness above thy fellows." The writer of Hebrews applies this passage directly *to the Son* (Hebrews 1:8). This means the speaker, "God, thy God" (identified as the Father), is speaking *to* the Son and is calling the Son "O God." This is God the Father addressing His Son as "God." This text is a profound, unassailable witness to the eternal relationship within the Godhead. It simultaneously demonstrates two critical truths: first, their **distinction of person** (one "God" anoints the other "God"), and second, their **equality of nature** (both are called "God"). This inspired KJV text, by recording God the Father calling God the Son "God," is one of the most powerful and direct proofs of the full deity of Jesus Christ and the distinction of persons in the Godhead.

Scripture References: Psalm 45:6-7, Hebrews 1:8-9, John 1:1, 1 Timothy 3:16, Colossians 2:9

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to argue that the word "God" in "O God" is used in a lesser sense, as angels or judges were sometimes called "gods" (Psalm 82:6). This argument collapses immediately upon reading the text. The one called "God" has a "throne... for ever and ever." This is not the throne of a temporary, human judge or a created angel; it is the eternal throne of the sovereign Creator. The attempt to diminish the Son to a "lesser god" is a direct contradiction of the eternal nature of His throne described in this very verse. The Modalist (Oneness) has an even greater problem, as this verse shows one person called "God" anointing *another* person called "God," which is a logical impossibility in their system.

Churches Teaching Fallacies: This verse is a primary refutation of **Arianism**, the heresy of **Arius (c. 325 AD)**, which is the foundational doctrine of **Jehovah's Witnesses**. Their system *requires* Jesus to be a lesser, created being. This verse, where the Father calls the Son "God" and ascribes to Him an eternal throne, shatters that hierarchy. **Modalism (Sabellianism)**, taught by **Oneness Pentecostals**, is also refuted, as their one-person God cannot be in a conversation with Himself, anointing Himself, and calling Himself "God" in the second person.

Verses of Apparent Support: Psalm 82:6 "I have said, Ye are gods; and all of you are children of the most High.", John 14:28 "...my Father is greater than I."

Verses of Correction: Psalm 45:6-7, Hebrews 1:8-9, John 1:1, John 20:28, 1 Timothy 3:16, Philippians 2:6, Colossians 2:9

Logical Fallacy Analysis: The Arian **rebuttal** uses the fallacy of **Equivocation**. They take the word "God" (or *elohim*) and intentionally apply its *lesser* meaning (a judge or angel) to a context

where it clearly means the *supreme* God (the one with an eternal throne). It is like hearing someone say, "The President is the head of the country," and arguing that "head" must mean the physical object on his shoulders. It is a willful misapplication of the word's meaning to fit a preconceived doctrine. The argument ignores the immediate context—"thy throne... is for ever and ever"—which defines the *kind* of God He is.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. For the Arian, this is the philosophy of **Strict Hierarchicalism** (a form of Platonism). They believe all reality must be a "chain of being," and there can only be *one* uncreated source. Therefore, the Son *must* be a created, lesser being. This philosophy, not the KJV, is their authority. The Bible clearly presents a Son who is *both* distinct from the Father and *also* fully God with an eternal throne. The Arian's philosophy forbids this, so the text must be re-translated or explained away.

Question 29. What question does Proverbs 30:4 ask about God's Son?

Answer 29. Topical Bible Study Correction (KJV): In Proverbs 30:4, the author, Agur, asks a series of profound rhetorical questions to demonstrate the infinite, unknowable nature of the Creator. These questions establish the Creator's unique power over all existence: "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth?" These are actions that only God can perform. After establishing the unique identity of this one Creator, Agur poses a stunning, final question: "**what is his name, and what is his son's name**, if thou canst tell?" This verse, written centuries before the incarnation, explicitly declares that this singular, omnipotent Creator **has a Son**. It places the Son's name on the same level of divine mystery and unknowability as the Father's name. This is not a reference to the nation of Israel (which is called God's "son" in a different, collective sense) or to an angel. This is a direct statement about a unique, personal, and co-equal Son of the Creator. This KJV text shatters the claim that the "Son" is only a New Testament title or a role that began in Bethlehem. It proves that the Father-Son relationship is an eternal reality, a truth embedded in the wisdom of the Old Testament long before Christ was "manifest in the flesh."

Scripture References: Proverbs 30:4, Psalm 2:7, Psalm 2:12, John 1:1-3, John 17:5, 1 Timothy 3:16

Anticipated Rebuttals: Opponents, particularly from modern Judaism or Arianism, will argue that "son" is a metaphor for the nation of Israel, citing Hosea 11:1, "When Israel was a child, then I loved him, and called my son out of Egypt." This is a **Category Error**. The KJV clearly uses "son" in two different ways: a *collective, adoptive* sense for Israel (a nation *called* His son) and a *unique, personal* sense in Proverbs 30:4 and Psalm 2:7 ("Kiss the Son..."). Proverbs 30:4 asks for the *name* of this individual Son, not the name of a collective nation. Modalists (Oneness) have no answer at all. They must claim this is God's "human name" (Jesus), but that name had not yet been revealed, and this verse places the Son's name on par with the Father's eternal name.

Churches Teaching Fallacies: This verse is a direct refutation of any doctrine that denies the pre-existence of the Son. This includes **Modalism (Sabellianism)**, taught by **Oneness Pentecostals**,

which claims the "Son" only came into existence at Bethlehem. Proverbs 30:4 proves the "Son" existed (at minimum, in the knowledge of God) as a distinct concept from the Father in the Old Testament. It is also a powerful tool against **Arianism (Jehovah's Witnesses)**, as it places the Son's name in the same category of divine mystery as the Father's, implying a shared nature, not a created one. The heresy of **Socinianism** (a forerunner to Unitarianism in the 16th century) also denied Christ's pre-existence, making this verse a direct scriptural correction.

Verses of Apparent Support: Hosea 11:1 "When Israel was a child, then I loved him, and called my son out of Egypt.", Exodus 4:22 "And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:"

Verses of Correction: Proverbs 30:4, Psalm 2:7, Psalm 2:12, John 1:1, John 1:18, John 17:5, Colossians 1:16-17

Logical Fallacy Analysis: The "Israel is God's son" **rebuttal** is the fallacy of **Equivocation**. It intentionally confuses two different uses of the word "son." It is like saying, "The 'son' of a musician is his music, therefore this man cannot have a male child." It is a linguistic trick. The KJV makes a clear distinction between Israel (God's *adoptive* son) and Jesus (God's *only begotten* Son). Proverbs 30:4, by asking for "his son's name" alongside the Creator's name, points to a unique, individual, and divine person, not a nation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (for the Modalist) or **Strict Hierarchicalism** (for the Arian). The Modalist *cannot* allow a distinction, so the "Son" must be a temporary role. The Arian *cannot* allow equality, so the "Son" must be a created being. Both philosophies are shattered by this simple verse. The KJV text reveals a Creator who *has* a Son, a truth that pre-dates and invalidates both of these man-made philosophical systems. The text requires us to accept a distinction *and* a divine nature, which only the doctrine of the Godhead does.

Question 30. How does the KJV's use of plural language in the Old Testament point to distinctions within the one God?

Answer 30. Topical Bible Study Correction (KJV): The KJV's faithful preservation of plural language in the Old Testament is not a collection of isolated anomalies; it is a consistent, deliberate, and foundational revelation. It points directly to the truth that the "one LORD" (Deuteronomy 6:4) is a compound unity. This revelation is built brick by brick. It begins in Genesis 1:26, where the one God holds counsel: "Let **us** make man in **our** image." It is confirmed after the fall in Genesis 3:22: "the man is become as **one of us**." It is demonstrated in judgment at Babel in Genesis 11:7: "Let **us** go down." It is defined in the call of Isaiah 6:8, where the one "Lord" asks, "Whom shall **I** send, and who will go for **us**?" This plural "us" is then given titles, such as the plural "Creators" (Ecclesiastes 12:1) and "Makers" (Isaiah 54:5). Finally, this plural "us" is revealed in divine conversations between distinct, divine persons: "The **LORD** said unto my **Lord**" (Psalm 110:1) and "God, thy God" anointing "O God" (Psalm 45:6-7). This overwhelming body of evidence, when harmonized, makes an irrefutable case. The KJV's Old Testament proves that distinctions *within* the one God are not a New Testament invention but an eternal truth. This framework is the

necessary prerequisite for understanding the New Testament's revelation of the Father, the Son, and the Holy Ghost as the one "name" of God.

Scripture References: Genesis 1:26, Genesis 3:22, Genesis 11:7, Isaiah 6:8, Ecclesiastes 12:1, Isaiah 54:5, Psalm 45:6-7, Psalm 110:1, Proverbs 30:4, Deuteronomy 6:4, Matthew 28:19

Anticipated Rebuttals: The only possible **rebuttal** is to deny the entire pattern. An opponent (typically a Modalist or Arian) is forced to play a desperate game of "whack-a-mole" with the text. They invent a *different, ad-hoc* explanation for each verse. Genesis 1:26 is a "royal we." Genesis 3:22 is God speaking to angels. Genesis 11:7 is also God speaking to angels. Isaiah 6:8 is a "majestic plural." Ecclesiastes 12:1 and Isaiah 54:5 are "plurals of intensity." Psalm 110:1 is God's "divine nature" talking to His "human nature." Psalm 45:6 is a lesser "god" being addressed. This is not exegesis; it is a chaotic, inconsistent, and desperate attempt to protect a false doctrine. The KJV, in contrast, presents one simple, unified answer that harmonizes all these texts: the one God is a plurality of persons.

Churches Teaching Fallacies: This entire pattern of Old Testament evidence is a direct refutation of **Modalism (Sabellianism)**, first taught by **Sabellius (c. 215 AD)** and modernly by **Oneness Pentecostals**. Their "one person" doctrine is textually falsified by every one of these passages. **Arianism (Jehovah's Witnesses)**, from **Arius (c. 325 AD)**, is also refuted. Their attempt to make the "us" a creator God and a created angel (Michael) is polytheistic and contradicts the texts (like Psalm 45:6-7) that declare the Son's eternal, divine throne.

Verses of Apparent Support: Deuteronomy 6:4 "Hear, O Israel: The LORD our God is one LORD:", 1 Timothy 2:5 "For there is one God...", Isaiah 44:6 "...beside me there is no God."

Verses of Correction: Genesis 1:26, Genesis 3:22, Genesis 11:7, Isaiah 6:8, Ecclesiastes 12:1, Isaiah 54:5, Psalm 45:6-7, Psalm 110:1

Logical Fallacy Analysis: The opponent's method of using a different excuse for every verse is a clear example of the **Ad Hoc Fallacy** and **Special Pleading**. There is no consistent rule. The "royal we" explanation for Genesis 1:26 contradicts the "speaking to angels" explanation for Genesis 3:22. This demonstrates that the opponent has no single, coherent rule of interpretation. They are simply inventing whatever explanation is needed in the moment to escape the plain meaning of the text. This is the hallmark of a doctrine that is not built from the KJV, but is being defended *against* the KJV.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**—the non-biblical, philosophical belief that God must be a solitary, single person. This rigid definition is imposed upon the text, forcing the reader to invent an imaginary audience (like angels) for God to speak to, rather than simply accepting the text as it is written. The KJV, in its plainness, shows a God who is a compound unity, an "us" who is simultaneously the "one LORD." The philosophy of the opponent cannot accept this, so the text must be "corrected" or explained away.

The Father: Deity, Personhood, and Role

Question 31. How is the Father identified in the KJV, for example in 1 Peter 1:2?

Answer 31. Topical Bible Study Correction (KJV): In the King James Version, the Father is consistently identified as both fully God and a distinct person within the Godhead. He is the ultimate source and originator of the divine plan. A perfect example is 1 Peter 1:2, which identifies believers as "Elect according to the foreknowledge of **God the Father**..." This title is not merely descriptive; it is a precise definition of His identity. He is "God," affirming His full, uncreated, and sovereign deity. He is "the Father," affirming His distinct personhood. This personhood is defined by His relationship to the Son (whom He sent) and, by adoption, to believers (who are "elect according to *his* foreknowledge"). The KJV presents the Father as the one who initiates ("the Father... hath sent the Son," 1 John 4:14), the one who foreknows ("...whom he did foreknow, he also did predestinate..." Romans 8:29), and the one to whom Christ, as mediator, brings us ("...that he might bring us to God," 1 Peter 3:18). He is the invisible, spiritual essence of God ("No man hath seen God at any time," John 1:18), the "invisible God" (Colossians 1:15), whom no man can see and live. His person, will, and character are perfectly and visibly revealed *only* through His Son, Jesus Christ. He is the divine "I AM" to whom all prayer is ultimately directed.

Scripture References: 1 Peter 1:2, John 1:18, Colossians 1:15, 1 John 4:14, Romans 8:29, 1 Peter 3:18, John 17:3, Matthew 6:9, John 14:28, 1 Corinthians 8:6

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is that "Father" is not a distinct person, but simply a "title" or "role" of the one person, Jesus. They claim Jesus is the Father, Son, and Spirit. This is directly refuted by the KJV. 1 Peter 1:2 does not say "Jesus Christ, the Father," it says "God the Father," and then clearly distinguishes Him from "Jesus Christ" in the very same verse. The Arian (Jehovah's Witness) **rebuttal** is that the Father is the *only* one who is "God," and the Son is a lesser, created being. This is refuted by the fact that the KJV repeatedly calls the Son "God" (John 1:1, Hebrews 1:8, 1 Timothy 3:16) and "equal with God" (Philippians 2:6). The KJV presents the Father *as* God, but not as the *only* person who is God.

Churches Teaching Fallacies: Modalism (Sabellianism), originating with **Sabellius (c. 215 AD)** and taught by **Oneness Pentecostals**, is refuted. Their "one person" doctrine cannot explain how "God the Father" is distinguished from "Jesus Christ" and "the Spirit" in the same passage (e.g., 1 Peter 1:2, Matthew 28:19). **Arianism (Jehovah's Witnesses),** from **Arius (c. 325 AD)**, is also refuted. Their doctrine that the Father is the only *true* God (in essence) is contradicted by the KJV's clear testimony to the full deity of the Son.

Verses of Apparent Support: John 17:3 "And this is life eternal, that they might know thee the only true God...", 1 Corinthians 8:6 "But to us there is but one God, the Father..." (Arian); John 10:30 "I and my Father are one.", John 14:9 "he that hath seen me hath seen the Father." (Modalist)

Verses of Correction: 1 Peter 1:2, Matthew 3:16-17, Matthew 28:19, John 1:1, Hebrews 1:8, 1 Timothy 3:16, 1 Timothy 2:5, John 17:1

Logical Fallacy Analysis: The Modalist **rebuttal** commits the **Fallacy of Equivocation**. It redefines the word "Father" from its plain meaning (a person in relationship to a son) to a new, unbiblical meaning (a "role" or "manifestation" of one person). This is like saying "the baker is the mailman," not because they are one person, but because one person does both jobs. But the Bible presents the Father and Son interacting *at the same time* (Matthew 3:16-17), which makes this impossible. The Arian **rebuttal Cherry Picks** verses like John 17:3 while ignoring the verses that call the Son "God."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Modalist assumes **Radical Monism** (God is one person). The Arian assumes **Strict Hierarchicalism** (God is one person at the top, and all others are lesser creations). Both are non-biblical, philosophical systems. The KJV teaches that "God the Father" is a distinct person, but *not* that He is the *only* divine person. He is the Father *of* the Son, who is also God. The KJV's doctrine of the Godhead is simply more complex than their philosophies can contain.

Question 32. What does 1 Corinthians 8:6 state about the Father's role in relation to "all things"?

Answer 32. Topical Bible Study Correction (KJV): 1 Corinthians 8:6 provides a masterful and concise summary of the Godhead, affirming God's absolute oneness while perfectly defining the distinct roles of the Father and the Son in creation and redemption. The KJV states, "But to us there is but **one God, the Father, of whom are all things**, and we in him; and **one Lord Jesus Christ, by whom are all things**, and we by him." This assigns the Father the role of the ultimate **Source** or **Origin**—"of whom are all things." He is the fountainhead of all creation, the divine mind from which the plan of all existence proceeds. He is the Architect. In the very same breath, the verse assigns the Son the role of the divine **Agent** or **Channel**—"by whom are all things." He is the Builder through whom the Father's plan is executed. This perfectly harmonizes with John 1:3, "All things were made by him [the Son]." Thus, "all things" come *from* the Father *through* the Son. This verse is a perfect statement of distinction in role and unity in essence. It does not say the Father *alone* is God, excluding the Son; it identifies the "one God" with the person of the Father as the source, and the "one Lord" with the person of the Son as the agent.

Scripture References: 1 Corinthians 8:6, John 1:3, Colossians 1:16-17, Hebrews 1:2, Romans 11:36

Anticipated Rebuttals: The Arian (Jehovah's Witness) will seize this verse and claim, "See! It says there is one God, the Father. Therefore, Jesus, the 'one Lord,' is not God." This argument ignores that "Lord" (Kurios) is used ubiquitously in the Greek Old Testament (Septuagint) to translate "Jehovah." Calling Jesus "one Lord" is a profound statement of His deity. Furthermore, this **rebuttal** ignores that the KJV explicitly calls Jesus "God" elsewhere (John 1:1, Hebrews 1:8, 1 Timothy 3:16). The verse distinguishes their *roles* (Source vs. Agent), not their *nature*. The Modalist (Oneness) has a similar problem, claiming "Father" and "Lord Jesus Christ" are just two titles for one person. This is refuted by the prepositions: one cannot be *from* himself and also *by* himself in the same action. The language demands two distinct actors.

Churches Teaching Fallacies: **Arianism**, the heresy of **Arius (c. 325 AD)**, taught by **Jehovah's Witnesses**, uses this verse as a primary proof text, but in doing so they commit the **Cherry Picking** fallacy. They isolate this verse and ignore all KJV passages that affirm the Son's deity. **Modalism (Sabellianism)**, taught by **Oneness Pentecostals**, is also refuted by the clear distinction of roles. The grammar itself—"of whom" versus "by whom"—necessitates two distinct subjects.

Verses of Apparent Support: 1 Corinthians 8:6 "...one God, the Father..." (Arian); John 10:30 "I and my Father are one." (Modalist)

Verses of Correction: John 1:1, John 1:3, Colossians 1:16-17, Hebrews 1:2, Hebrews 1:8, 1 Timothy 3:16, Philippians 2:6, Matthew 3:16-17

Logical Fallacy Analysis: The Arian argument based on this verse is a **Hasty Generalization** and a **Fallacy of Exclusion**. They take one part of the truth (the Father is the "one God" and Source) and build an entire doctrine on it, while intentionally *excluding* all other evidence (that the Son is also called "God" and "Lord" in the divine sense). It is like finding one wheel of a car and concluding that cars are unicycles, ignoring the other three wheels, the engine, and the chassis. The Modalist argument is a **Fallacy of Equivocation**, redefining "Father" and "Lord" to be mere titles or "modes" rather than the distinct persons the grammar demands.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. For the Arian, this is **Strict Hierarchicalism**. They *must* have a single being at the top, and everyone else must be a lesser creation. For the Modalist, it is **Radical Monism**. They *must* have a single person. Both are philosophical prejudices. The KJV text itself, in this one verse, presents a more sophisticated reality: a Godhead where one person (the Father) is the Source ("of whom") and another person (the Son) is the Agent ("by whom"), both working as one Lord God to create one "all things."

Question 33. What is the Father's relationship to the Son, as described by Jesus in John 17:1-5?

Answer 33. Topical Bible Study Correction (KJV): In the high priestly prayer of John 17, Jesus reveals the profound, eternal, and personal relationship between Himself and the Father. This passage is a definitive refutation of any heresy that would diminish the Son or confuse His person with the Father. First, Jesus confirms their **distinct personhood** by addressing the Father directly: "Jesus lift up his eyes to heaven, and said, **Father...** glorify thy **Son...**". This is a conversation between two persons. Second, He describes a relationship of divine commission and perfect obedience: "I have glorified thee on the earth: I have finished the work which **thou gavest me to do**" (v. 4). This shows two distinct wills acting in perfect unity. Third, and most powerfully, Jesus refers to a **pre-creation relationship of shared glory**: "And now, O Father, glorify thou me with thine own self with the **glory which I had with thee before the world was**" (v. 5). This is not the prayer of a creature, an angel, or a human prophet. This is the request of an eternal, divine Son. He did not just exist "before the world was"; He existed *with the Father* ("with thee") and *shared* the Father's own glory. This verse proves that the Father-Son relationship is not a temporary, incarnate role but an eternal, divine, and personal reality within the one Godhead.

Scripture References: John 17:1-5, John 1:1-3, John 1:18, Philippians 2:6, Colossians 1:15-17, Hebrews 1:3

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is that this is Jesus's "human nature" praying to His "divine nature" (the Father). This is a nonsensical, unbiblical invention. Natures cannot pray; *persons* pray. The text says "Jesus" (a person) prayed to the "Father" (a person). Furthermore, His "human nature" did not exist "before the world was" sharing glory with the Father. This verse is a logical and temporal impossibility for the Modalist doctrine. The Arian (Jehovah's Witness) **rebuttal** is that this "glory" was just God's *plan* for the Son, or the glory of a "first-created" being. This is refuted by the text. It was a glory He *had* ("which I had"), not a glory that was merely planned. And it was a glory He had *with* the Father, implying shared status, not the glory of a servant *before* his master.

Churches Teaching Fallacies: This prayer is a primary refutation of **Modalism (Sabellianism)**, which originated with **Sabellius (c. 215 AD)**. The entire concept of **Oneness Pentecostalism** hinges on Jesus *being* the Father, a claim this personal, conversational prayer makes impossible. It is also a refutation of **Arianism (Arius, c. 325 AD)**, as the Arian (Jehovah's Witness) claim that Jesus is a created being is incompatible with the Son sharing the Father's own glory "before the world was."

Verses of Apparent Support: John 10:30 "I and my Father are one." (Modalist); John 14:28 "...my Father is greater than I." (Arian)

Verses of Correction: John 17:1-5, John 1:1, John 1:18, Matthew 3:16-17, 1 Timothy 2:5, Philippians 2:6

Logical Fallacy Analysis: The Modalist "two natures" argument is a **Category Error** and a **Red Herring**. It confuses "person" (who Jesus is) with "nature" (what Jesus is) and distracts from the plain text (a person praying to a person) by introducing a complex, philosophical debate. It is like saying, "When I talk to myself, it is my 'logical nature' talking to my 'emotional nature.'" This is a psychological metaphor, not a literal conversation between two distinct persons as the text describes. The Arian argument **Minimizes** the text, reducing "glory I had with thee" to "a plan you had for me," which is a plain contradiction of the past-tense verb "had."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Modalist **Radical Monism** cannot allow two divine persons to exist, so this clear conversation *must* be re-interpreted as one person talking to himself. The Arian **Strict Hierarchicalism** cannot allow two co-equal persons, so the "glory" *must* be that of a lesser, created being. Both philosophies are forced to do violence to the plain, simple words of Christ's prayer. The KJV text itself presents two distinct, divine persons who shared glory before time began.

Question 34. In Jesus's teaching on prayer, to whom does He instruct believers to pray? (Matthew 6:9)

Answer 34. Topical Bible Study Correction (KJV): In His definitive instruction on prayer, the Sermon on the Mount, Jesus teaches His disciples to direct their worship and petitions specifically

to the Father. He begins the model prayer, "After this manner therefore pray ye: **Our Father** which art in heaven, Hallowed be thy name" (Matthew 6:9). This is a profound revelation. He does not instruct them to pray to an abstract "Godhead" or a distant, unnamed deity. He introduces an intimate, personal relationship, instructing them to address the "one God" (1 Timothy 2:5) as "Father." This establishes the Father as the primary object of our worship and the one who receives our prayers. Jesus, as the "one mediator between God and men" (1 Timothy 2:5), is the one *through* whom we have access to the Father. As He states in John 14:13, "Whatsoever ye shall ask **in my name**, that will I do, that the Father may be glorified in the Son." We pray *to* the Father *in the name of* the Son. By teaching this, Jesus affirms His own distinctness from the Father while simultaneously revealing the Father's personal, paternal, and approachable nature for all who come in the Son's name.

Scripture References: Matthew 6:9, Luke 11:2, 1 Timothy 2:5, John 14:13-14, John 15:16, John 16:23-24, Ephesians 5:20

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is that "Father" is just the *name* we use for the one-person God (Jesus) when we pray. This is refuted by the rest of Scripture, which shows a clear distinction. In John 17:1, Jesus (a person) prays *to* the Father (a different person). In 1 Timothy 2:5, there is "one God" (the Father) and "one mediator" (the man Christ Jesus). The KJV pattern is consistent: we pray *to* the Father *through* the Son. A second, more common error is the general practice in many churches of addressing prayers *to* the Holy Ghost. While the Holy Ghost is God, the biblical *pattern* taught by Christ is to address the Father. The Holy Ghost's role in prayer is not to be the object of prayer, but to be the one who *helps* us pray: "the Spirit itself maketh intercession for us" (Romans 8:26).

Churches Teaching Fallacies: Modalism (Sabellianism), originating with **Sabellius (c. 215 AD)** and taught by **Oneness Pentecostals**, denies the distinction that Jesus's teaching requires. If Jesus *is* the Father, then His instruction to pray "to the Father" while He (Jesus) is the "mediator" is a confusing and illogical circle. The KJV's model is a clear A -> B -> C structure (We, through the Son, to the Father), while the Modalist model is A -> A -> A. While not a "heresy," the common practice in some **Charismatic** and **Pentecostal** churches of directing prayers to the Holy Ghost is a departure from the explicit pattern Jesus taught.

Verses of Apparent Support: Romans 8:26 "...the Spirit itself maketh intercession for us..." (used to justify praying to the Spirit); Acts 7:59 "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (used to justify praying to Jesus).

Verses of Correction: Matthew 6:9, Luke 11:2, John 14:13, John 16:23, Ephesians 5:20, 1 Timothy 2:5

Logical Fallacy Analysis: The argument to pray to the Spirit based on Romans 8:26 is a **Category Error**. The verse states the Spirit *prays for us* (intercedes), not that we pray *to* Him. It confuses the *agent* of intercession with the *object* of prayer. The argument to pray to Jesus based on Stephen in Acts 7:59 is an **Argument from Exception**. Stephen, in the very moment of martyrdom, *sees* the Son of Man standing at the right hand of God (Acts 7:56) and speaks directly to Him. This is

a unique event, not a prescriptive command for all prayer, which Jesus *explicitly* directed to the Father (Matthew 6:9).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Modalist error comes from **Radical Monism**, forcing all actions and roles into one person. The error of praying to the Spirit often comes from a simple misunderstanding, but when defended, it stems from a **Reification** of the Spirit—treating the "Comforter" as a separate, independent "god" to be addressed, rather than as a person of the Godhead who has a specific role (intercession) in the unified work of prayer, which is directed to the Father.

Question 35. What does Jesus declare about the Father's knowledge in Matthew 6:8?

Answer 35. Topical Bible Study Correction (KJV): Jesus, in His teaching on prayer, declares that the Father possesses perfect, intimate, and pre-emptive knowledge of all our needs. He instructs His disciples to avoid the vain, repetitive prayers of the heathen, giving this specific reason: "Be not ye therefore like unto them: for **your Father knoweth what things ye have need of, before ye ask him**" (Matthew 6:8). This ascribes to the Father the divine attribute of **omniscience**—He knows all things, including the future. This truth fundamentally redefines the purpose of prayer. Prayer is not an act of *informing* God, as if He were ignorant of our situation or as if we needed to "remind" Him. We are not overcoming His reluctance with repetition. Rather, prayer is an act of *communion* and *dependence* on the God who already knows. It is our expression of faith, aligning our will with His, and acknowledging that He is the all-wise and all-knowing source of our provision. Jesus identifies this all-knowing God personally as "your Father," perfectly blending His infinite, divine knowledge with His intimate, paternal care for His children. This divine knowledge is also a hallmark of His deity, a quality that belongs to the Godhead alone.

Scripture References: Matthew 6:8, Matthew 6:32, Luke 12:30, Psalm 139:1-4, 1 John 3:20, Acts 15:18

Anticipated Rebuttals: This verse is not typically rebutted, but its implications are often ignored. The most common *practical rebuttal* is the "prayer warrior" mentality, which implies that God's action is *dependent* on the volume, repetition, or passion of our prayer—as if we are informing God or convincing a reluctant judge. This is the very "vain repetitions" of the heathen that Jesus warned against. A more philosophical **rebuttal** comes from "Open Theism," which denies that God knows the future perfectly. This verse is a direct refutation of that idea. Jesus is clear: the Father knows what you need *before* you ask, implying perfect foreknowledge.

Churches Teaching Fallacies: The heresy of **Open Theism**, which denies God's exhaustive foreknowledge, is directly contradicted by this verse. This view, which gained traction in the late 20th century with theologians like **Clark Pinnock**, is taught in various forms in some **Evangelical** and **Charismatic** circles. They teach that God does not fully know the future, as that would violate human free will. Matthew 6:8, in its simple declaration that the Father knows our needs *before* we ask, refutes this philosophical invention. The verse confirms that God's omniscience and our act of prayer are not contradictory; they are part of the divine design.

Verses of Apparent Support: 1 Kings 18:26-29 (Elijah mocking the priests of Baal for their repetitions, which some twist to support "passionate" prayer); Luke 18:1-8 (the persistent widow, twisted to mean we must "wear God out" with repetition).

Verses of Correction: Matthew 6:7-8, Matthew 6:32, Luke 12:30, 1 John 3:20, Psalm 139:4

Logical Fallacy Analysis: The "persistent widow" argument (Luke 18) is a **Faulty Analogy** if used to support "vain repetitions." Jesus's point in that parable was to "pray always, and not to faint" (Luke 18:1)—a command for *persistence* in faith, not *repetition* in words. The judge in the parable was "unjust" and did not fear God; the Father is righteous and *knows* our needs. The analogy is one of contrast, not comparison. To equate the "vain repetitions" of Matthew 6 with the "persistence" of Luke 18 is to confuse two different concepts.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The error of **Open Theism** is a **False Dilemma**, a philosophical trap which states, "Either God has perfect foreknowledge, or man has free will. They cannot both be true." This is a limit *man's* logic places on God. The KJV simply states both are true: God has perfect foreknowledge ("the Father knoweth... before ye ask") and man is responsible for his choices ("ask, and it shall be given you," Matthew 7:7). The KJV does not bow to this man-made philosophical problem; it simply states the divine truth and expects us to believe it.

Question 36. Who does Jesus say has seen the Father? (John 6:46)

Answer 36. Topical Bible Study Correction (KJV): Jesus makes the exclusive and astonishing claim that He alone, the Son, has seen the Father in His essential, divine nature. In John 6:46, Jesus is unequivocal: "**Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**" This statement builds directly upon the truth of John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The Father is "the invisible God" (Colossians 1:15), the one "whom no man hath seen, nor can see" (1 Timothy 6:16). His essential nature is Spirit and is invisible to mortal eyes. Jesus, however, is the one and only exception. As the eternal Son, He is "of God"—meaning He proceeds from and shares the very nature of God. Because He is "in the bosom of the Father," He exists in an eternal, face-to-face communion with Him. Because He *alone* has seen and known the Father in this unique, intimate, and eternal way, He *alone* is qualified to be the perfect revelation of the Father. He is the "express image of his person" (Hebrews 1:3). This verse establishes the Son's unique pre-existence and divine nature as the prerequisite for His role as the sole revealer of the invisible "God the Father."

Scripture References: John 6:46, John 1:18, Colossians 1:15, 1 Timothy 6:16, 1 Timothy 1:17, Hebrews 1:3, John 14:9

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is to quote John 14:9, "he that hath seen me hath seen the Father." They claim this proves Jesus *is* the Father. This ignores the verse in question (John 6:46) which proves they are distinct. Jesus does not say, "I am the Father." He says, "he that hath seen *me* hath seen *the Father*." He is the *image* of the invisible God. Seeing a perfect photograph of a man is not the same as seeing the man himself, yet you have "seen" him. Jesus is

the *living* image, the perfect "express image" (Hebrews 1:3) of the Father's person. Seeing the Son reveals the Father's exact character and nature, which is *why* Jesus could say it. John 6:46 proves they are two distinct persons, with one (the Son) having seen the other (the Father).

Churches Teaching Fallacies: Modalism (Sabellianism), originated by **Sabellius (c. 215 AD)**, is directly refuted by this verse. The **Oneness Pentecostal** doctrine that Jesus *is* the Father is a logical impossibility if Jesus is the *only one* "which is of God" who *has seen* the Father. One cannot be the one who is "seen" and also the *only one* who "has seen" at the same time. This verse demands two distinct personal subjects: "he which is of God" (the Son) and "the Father."

Verses of Apparent Support: John 14:9 "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father...", John 10:30 "I and my Father are one."

Verses of Correction: John 6:46, John 1:18, 1 Timothy 6:16, Colossians 1:15, Matthew 3:16-17, 1 Timothy 2:5, John 17:1

Logical Fallacy Analysis: The Modalist argument from John 14:9 is a **Fallacy of Equivocation** on the word "seen." They take the *physical* seeing of Jesus ("he that hath seen me") and equate it with the *essential* seeing of the Father, and conclude the two persons are one. Jesus's own statement in John 6:46 clarifies the distinction. He is the *revealer* of the unseen Father. The argument also involves **Ignoring the Context**, as Jesus immediately clarifies His meaning in John 14:10 by saying, "I am *in* the Father, and the Father *in* me," which is a statement of mutual indwelling, not identical personality.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**—the non-biblical, philosophical belief that God must be a solitary, single person. This rigid definition is imposed upon the text, forcing the reader to invent an imaginary audience (like angels) for God to speak to, rather than simply accepting the text as it is written. The KJV, in its plainness, shows a God who is a compound unity, an "us" who is simultaneously the "one LORD." The philosophy of the opponent cannot accept this, so the text must be "corrected" or explained away.

Question 37. What authority has the Father given to the Son, according to John 5:22, 27?

Answer 37. Topical Bible Study Correction (KJV): According to Jesus's own words in the KJV, the Father has given the Son two specific and absolute spheres of authority. First, "For the Father judgeth no man, but hath **committed all judgment unto the Son**" (John 5:22). This is a staggering delegation of divine prerogative. The Father, who is the ultimate Lawgiver and "Judge of all" (Hebrews 12:23), has appointed the Son as the executive Judge of all humanity. This demonstrates both their perfect unity of will and their clear distinction of role. Second, the Father "hath given him **authority to execute judgment also, because he is the Son of man**" (John 5:27). This verse provides the profound reason *why* the Son is the perfect judge: His incarnation. Because He became a man, He uniquely understands human weakness, temptation, and life "in the flesh." He is therefore the perfect, righteous, and empathetic judge. This is why, as Jesus states, all men should "honour the Son, even as they honour the Father" (John 5:23). To dishonor the Son, who wields

the Father's authority, is to dishonor the Father who gave it. This transfer of authority is a clear sign of the Father's trust and the Son's co-equal status.

Scripture References: John 5:22, John 5:27, John 5:23, Matthew 28:18, Acts 10:42, Acts 17:31, Romans 2:16, 2 Corinthians 5:10, Hebrews 12:23

Anticipated Rebuttals: The Arian (Jehovah's Witness) will argue that the fact that this authority is "given" proves the Son is lesser and not truly God. If He were God, He would already possess it. This confuses *role* with *nature*. In the divine economy of salvation (the plan of the Godhead), the Father is the Source, and the Son is the Agent. This *order* of operations—the Father "giving" and the Son "receiving" the authority—is part of their unified plan. It does not imply a difference in their divine nature, any more than a CEO (Father) "giving" authority to a COO (Son) to run the company implies the COO is not a human. The Modalist (Oneness) is refuted by the simple grammar: one person *gives* the authority, and another person *receives* it. They are clearly two distinct actors.

Churches Teaching Fallacies: **Arianism**, the heresy of **Arius (c. 325 AD)**, taught by **Jehovah's Witnesses**, uses the word "given" to "prove" the Son's inferiority. This is a primary tenet of their doctrine. This verse, however, when harmonized with Philippians 2:6 ("equal with God") and John 1:1 ("was God"), refutes them. **Modalism (Sabellianism)**, taught by **Oneness Pentecostals**, is refuted by the clear distinction between the "Father" who gives and the "Son" who receives.

Verses of Apparent Support: John 5:22, 27 "...given unto the Son..." (Arian); John 10:30 "I and my Father are one." (Modalist)

Verses of Correction: Philippians 2:6, John 1:1, Hebrews 1:8, John 17:1, Matthew 3:16-17, 1 Timothy 2:5

Logical Fallacy Analysis: The Arian argument is a **Fallacy of Equivocation** on the word "authority." They assume that "given authority" must mean "inherently inferior," which is a false premise. In any organizational structure, authority is delegated. This is an arrangement of *role*, not a definition of *nature*. It is also **Cherry Picking**, highlighting the word "given" while ignoring the scope: "all judgment." This total authority is a divine attribute, and the reason all must "honour the Son, *even as* they honour the Father," which is a statement of equality, not inferiority.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Strict Hierarchicalism**. The Arian philosophy *demand*s that any "giving" or "sending" implies essential inferiority. They cannot comprehend a relationship of co-equal persons in which one willingly takes on a subordinate *role* for the sake of a unified plan. Their rigid, philosophical "chain of being" is more important to them than the KJV's testimony of a Son who is both "equal with God" (in nature) and yet *receives* all judgment (in role).

Question 38. What does Jesus state about His will in relation to the Father's will in John 5:30?

Answer 38. Topical Bible Study Correction (KJV): Jesus states that His own will, in His incarnate mission, is in perfect, absolute, and willing submission to the Father's will. This demonstrates both their distinction as persons and their unity as God. Jesus declares, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father** which hath sent me" (John 5:30). This verse is a profound window into the Godhead. First, it proves **distinction of persons** by identifying two separate wills: "mine own will" (the Son's) and "the will of the Father." If they were one person (as in Modalism), there would not be two wills. Second, it proves their **unity of purpose**. The Son's will is not *in conflict* with the Father's; it is in *perfect alignment* with it. In His incarnate role, the Son chooses to defer, to listen ("as I hear, I judge"), and to execute the Father's will. This is the very reason His judgment is "just"—it is not based on His own independent initiative but is a perfect, divine reflection of the Father's righteous will. This willing submission of the Son is not a sign of a lesser *nature* (Arianism), but a sign of a perfect *relationship* and unified plan.

Scripture References: John 5:30, John 4:34, John 6:38, Matthew 26:39, Hebrews 10:7-9, Psalm 40:8

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is that this is the "human will" of Jesus speaking in submission to His "divine will" (the Father). This is an unbiblical, philosophical invention. The text presents two *persons*, not two *natures*, in relationship. The "I" who speaks is the person, Jesus. The "Father" is the person He obeys. Natures do not have wills; persons do. The Arian (Jehovah's Witness) **rebuttal** is that this proves Jesus is not God. "He has his own will," they argue, "and it's subordinate, so he must be a lesser, created being." This confuses a subordinate *role* with a subordinate *nature*. A co-equal business partner can willingly take a subordinate *role* on a project to ensure its success, without ceasing to be a co-equal partner. The Son, who is "equal with God" (Philippians 2:6), willingly "took upon him the form of a servant" (Philippians 2:7).

Churches Teaching Fallacies: Modalism (Sabellianism), taught by **Oneness Pentecostals** (originating with **Sabellius, c. 215 AD**), is refuted by the existence of two distinct wills. **Arianism (Jehovah's Witnesses),** (from **Arius, c. 325 AD**), is refuted by harmonizing this verse with the Son's co-equal nature described in Philippians 2:6 and John 1:1.

Verses of Apparent Support: John 10:30 "I and my Father are one." (Modalist); John 5:30 "I seek not mine own will..." (Arian)

Verses of Correction: Matthew 26:39 "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.", Philippians 2:6-8, John 1:1, 1 Timothy 2:5

Logical Fallacy Analysis: The Modalist "two wills" argument is a **Category Error**. It confuses "natures" (what) with "persons" (who). Jesus is one *person* with two *natures* (divine and human). He is not two *persons* (a human person and a divine person) having a conversation. The text shows one person (the Son) submitting His will to another person (the Father). The Arian argument is a **Hasty Generalization**, taking a statement of *role* ("I seek not mine own will") and making it a final statement of *nature*, while ignoring all texts that speak to His co-equal nature.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Modalist's **Radical Monism** forbids two wills, so they must invent the "natures" argument. The Arian's **Strict Hierarchicalism** forbids co-equality, so any submission *must* mean essential inferiority. Both are philosophical prejudices. The KJV text itself presents a more profound reality: a co-equal Son (John 1:1, Philippians 2:6) who *willingly* submits His will to the Father (John 5:30) as part of the unified plan of redemption.

Question 39. How does Jesus describe the Father in John 17:3?

Answer 39. Topical Bible Study Correction (KJV): In His high priestly prayer, Jesus gives a precise definition of eternal life, and in doing so, gives the Father a unique title. He prays, "And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent" (John 17:3). By calling the Father "the only true God," Jesus affirms the foundational truth of Deuteronomy 6:4. He upholds the absolute monotheism of Scripture against all forms of pagan polytheism. The Father is the ultimate source, the fountainhead of all divinity, the one "of whom are all things" (1 Corinthians 8:6). Does this diminish the Son? Not at all. In the very same breath, Jesus states that eternal life *also* requires knowing "Jesus Christ, whom thou hast sent." He presents Himself as the indispensable, co-equal object of saving knowledge. The verse does not say the Father *alone* is the true God, excluding the Son. It says the Father *is* the only true God, and that knowing *Him* (the Father) *and* His Son (Jesus Christ) is eternal life. The KJV harmonizes this with 1 John 5:20, which explicitly calls Jesus Christ "This is the true God, and eternal life." The Father is the "only true God" (Source), and the Son is the "true God" (Agent and Revealer).

Scripture References: John 17:3, 1 John 5:20, Deuteronomy 6:4, 1 Corinthians 8:6, John 1:1, 1 Timothy 3:16, Hebrews 1:8

Anticipated Rebuttals: The Arian (Jehovah's Witness) will claim this is their single greatest proof text: "Jesus said the Father is the *only* true God, therefore Jesus is not the true God." This argument is a classic **Cherry Pick**. It conveniently ignores 1 John 5:20, which calls Jesus "the true God." It also ignores the grammar of the verse itself. Eternal life is not *just* knowing the Father; it is knowing the Father *and* Jesus Christ. The "and" makes them a compound object. The Modalist (Oneness) **rebuttal** is that Jesus (the one person) is simply defining His own divine nature (as "Father") and His human role (as "Jesus Christ"). This is refuted by the phrase "whom thou hast sent," which requires a sender and a sent, proving two distinct persons.

Churches Teaching Fallacies: Arianism (Arius, c. 325 AD), the core doctrine of **Jehovah's Witnesses**, rests almost entirely on this single verse, read in isolation. By ignoring the counter-evidence (like 1 John 5:20, John 1:1, Hebrews 1:8), they create a contradiction in the KJV and then side with the verse that supports their heresy. **Modalism (Sabellianism),** taught by **Oneness Pentecostals**, is refuted by the clear distinction between the one *being prayed to* ("thee the only true God") and the one *who was sent*.

Verses of Apparent Support: John 17:3 "...thee the only true God..." (Arian); John 10:30 "I and my Father are one." (Modalist)

Verses of Correction: 1 John 5:20, John 1:1, 1 Timothy 3:16, Hebrews 1:8, Colossians 2:9, Philippians 2:6, Matthew 3:16-17, 1 Timothy 2:5

Logical Fallacy Analysis: The Arian argument is a **Fallacy of Exclusion** (a form of **Cherry Picking**). It builds an entire theology on John 17:3 while deliberately excluding 1 John 5:20. A true topical study must harmonize *both*. The KJV is not contradictory. The Father is the "only true God" (as Source), and the Son is "the true God" (as the perfect expression of that source). It is like saying, "The only true light is the sun... and this beam of light *is* the true light." One is the source, one is the expression, but both are the same "light."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Arian's **Strict Hierarchicalism** and the Modalist's **Radical Monism** both fail. The KJV text presents a truth that both systems must deny: that "true God" can be a nature shared by two distinct persons (the Father and the Son). The Arian must deny the Son is "true God." The Modalist must deny they are "two persons." Both are wrong, because both are forcing a man-made philosophical limit onto the KJV, which presents a Godhead far more complex and magnificent than their systems can allow.

Question 40. What does the Father send in Jesus's name, according to John 14:26?

Answer 40. Topical Bible Study Correction (KJV): Jesus, in His final discourse, reveals the distinct role of the Father in the age to come, proving the distinction of all three persons of the Godhead. He promises, "But the Comforter, which is **the Holy Ghost**, whom **the Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). This single verse is an unassailable proof of the Godhead, clearly outlining the coordinated, distinct roles of all three persons. First, **the Father** is the Sender, the ultimate source from whom the promise originates ("the Father will send"). Second, **the Holy Ghost** is the one being sent, identified as a distinct, personal Comforter ("the Holy Ghost... he shall teach..."). Third, **the Son** (Jesus) is the one in whose "name," or by whose completed work and authority, the Father acts ("in my name"). This verse makes Modalism (Oneness) a logical impossibility. The Father (who sends) is clearly not the same person as the Holy Ghost (who is sent), and neither is the same person as the Son (in whose name the sending is done). This is a perfect, harmonious operation of three distinct, divine persons.

Scripture References: John 14:26, John 14:16, John 15:26, Luke 24:49, Acts 1:4, Acts 2:33, 1 Timothy 2:5

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is that this is one person (Jesus) merely describing His different "modes" of operation. They claim Jesus (the person) *is* the "Father" (His divine nature), who "sends" the "Holy Ghost" (His own spirit) in the "name" of "Jesus" (His human body). This is a nonsensical, pretzel-like twisting of the text. It requires redefining "Father," "Son," and "Holy Ghost" into something other than what the plain language implies. The KJV presents three distinct actors: a sender, a person sent, and a mediator in whose name it is done. The Modalist explanation is an invention designed to force these three actors back into one body, contradicting the plain grammar.

Churches Teaching Fallacies: Modalism (Sabellianism), which originated with **Sabellius (c. 215 AD)**, is the primary heresy refuted by this verse. The entire doctrine of **Oneness Pentecostalism** (like the UPCI) is built on the premise that God is one person. This verse, along with John 14:16 and 15:26, makes that doctrine textually untenable. The clear, logical progression of "Father sends," "Spirit comes," and "Son's name authorizes" is a direct contradiction to their core belief.

Verses of Apparent Support: John 10:30 "I and my Father are one.", John 14:9 "he that hath seen me hath seen the Father.", John 14:18 "I will not leave you comfortless: I will come to you."

Verses of Correction: John 14:26, John 14:16, John 15:26, Matthew 3:16-17, Matthew 28:19, 2 Corinthians 13:14, 1 Timothy 2:5

Logical Fallacy Analysis: The Modalist **rebuttal** is a **Fallacy of Equivocation** on a massive scale. It redefines every key term: "Father" no longer means a person, but a "role" or "nature." "Son" no longer means a person, but a "body." "Holy Ghost" no longer means a person, but an "emanation." "Send" no longer means to dispatch another, but to "change modes." This is not Bible study; it is the creation of a private language. It is like saying, "The general sent the captain in the king's name," and arguing this means the general *is* the captain and *also* the king, and "sent" just means he "changed hats."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism**—the non-biblical, philosophical belief that God must be a solitary, single person. This rigid definition is imposed upon the text, forcing the reader to invent an imaginary audience (like angels) for God to speak to, rather than simply accepting the text as it is written. The KJV, in its plainness, shows a God who is a compound unity, an "us" who is simultaneously the "one LORD." The philosophy of the opponent cannot accept this, so the text must be "corrected" or explained away.

Question 41. What does the Father do, according to Jesus in John 14:16?

Answer 41. Topical Bible Study Correction (KJV): In this verse, Jesus reveals the Father's distinct role as the Giver, the one who hears and answers the Son's intercession. Christ promises, "And I will pray the Father, and **he shall give you another Comforter.**" This simple statement outlines a profound, coordinated operation within the Godhead that irrefutably proves the distinct personhood of the Father, Son, and Holy Ghost. First, we see the Son in His role as High Priest, making intercession: "I will pray." Second, we see the Father as the distinct object of that prayer and the sovereign source from whom the blessing flows: "I will pray **the Father.**" The Son is not praying to Himself. Third, the Father's action is to "give" a gift, which is "another Comforter." This gift, the Holy Ghost, is necessarily distinct from both the Father who gives Him and the Son who requests Him. This verse is a masterpiece of doctrinal clarity. It single-handedly dismantles the heresy of Modalism by presenting all three persons interacting at once in distinct, non-interchangeable roles. The Son is the one praying, the Father is the one being prayed to, and the Holy Ghost is the one being given. This demonstrates a perfect unity of will—all three are working to send the Comforter—but an undeniable distinction of personhood. The Father is not the Son,

the Son is not the Spirit, and the Spirit is not the Father. They are the one Godhead, acting in perfect, harmonious, and distinct roles.

Scripture References: John 14:16; John 16:7; John 3:16; Luke 11:13; 1 John 5:11; James 1:17; Romans 8:32; John 17:1-2; Ephesians 1:17; 1 Corinthians 2:12

Anticipated Rebuttals: The primary **rebuttal** comes from Modalism (also known as Oneness or Sabellianism), which insists that "Father," "Son," and "Holy Ghost" are merely three titles or manifestations of one single person. The modalist might claim that Jesus "praying to the Father" was just a human act or a "show" for the disciples, and that Jesus was, in effect, praying to His own divine nature. This interpretation is a forced and desperate twisting of the plain text. The KJV presents a genuine conversation, an interaction between two distinct persons. If Jesus is praying, He must be praying *to* someone. If the Father *gives* the Comforter, He must be distinct from the Comforter being given. To suggest this is all a performance makes Christ a deceiver and renders the language of Scripture meaningless. The text does not say "I will manifest myself in a different form"; it says "I will pray the Father, and **he shall give** you **another** Comforter." The word "another" (Greek: *allos*) means another of the same kind, proving the Comforter is a person just like Christ, but simultaneously proving He is not the *same* person as Christ.

Churches Teaching Fallacies: This modalistic fallacy is the central doctrine of Oneness Pentecostal churches, such as the United Pentecostal Church International (UPCI). This teaching, known historically as Sabellianism, originated with Sabellius in Rome around 215 AD. He taught that God was one person who manifested himself successively as the Father in creation, the Son in redemption, and the Holy Ghost in sanctification. This view is a direct contradiction of John 14:16, which shows all three acting distinctly in the same context. The KJV, by presenting a clear interaction—one praying, one giving, and one being given—provides a divine safeguard against this ancient heresy.

Verses of Apparent Support: John 10:30; John 14:9; Colossians 2:9

Verses of Correction: John 14:16; Matthew 3:16-17; John 17:1; John 15:26; 2 Corinthians 13:14; 1 John 2:1; John 14:26

Logical Fallacy Analysis: The modalist argument employs the **Fallacy of Special Pleading**. They accept the plain, literal meaning of "I" and "you" in almost every other statement of Christ. But when Christ's words clearly describe an interaction with His Father (e.g., "I will pray the Father"), they suddenly *change the rules* and insist this language is symbolic, theatrical, or a mysterious internal monologue. It is like a man on trial who, when his alibi holds, insists "my words mean exactly what they say," but when his own words incriminate him, he suddenly claims "in that instance, I was speaking metaphorically." This inconsistent application of standards is used to protect their core belief from plain, contradictory evidence.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **Radical Monism**, which insists that "one" must mean an absolute, sterile, indivisible singularity, like the number one. They cannot accept the biblical concept of a *compound* unity, such as the "one flesh" of Genesis 2:24 (two persons,

one flesh) or the "one LORD" (*echad*) of Deuteronomy 6:4. Because their philosophy locks them into "one" meaning "one person," they are forced to deny the clear scriptural evidence of distinct persons and must invent a complex system of "manifestations" or "roles" to explain away the plain interactions in the text.

Question 42. How does the KJV present the Father as distinct from the Son in Jesus's baptism? (Matthew 3:17)

Answer 42. Topical Bible Study Correction (KJV): The baptism of Jesus Christ is the single clearest and most dramatic KJV presentation of the distinct, co-existent persons of the Godhead. The text states that as Jesus (the Son) came "up straightway out of the water," two other things happened simultaneously. First, "the heavens were opened unto him, and he saw **the Spirit of God descending like a dove**, and lighting upon him." Second, "And lo **a voice from heaven, saying, This is my beloved Son**, in whom I am well pleased." In this one moment of history, all three divine persons are present, visible or audible, in different locations, and performing different actions. **The Son** is in the water, being anointed. **The Holy Ghost** is descending from heaven, performing the anointing. **The Father** is in heaven, speaking and giving testimony *about* the Son. This event makes the heresy of Modalism (the idea that God is one person who changes modes) a scriptural and logical impossibility. The Son cannot be the Father, because the Father is speaking *about* Him. The Son cannot be the Spirit, because the Spirit is descending *upon* Him. The Father cannot be the Spirit, because the Father is speaking *from* heaven while the Spirit is visibly descending *to* the earth. All three are present and distinct, proving they are three co-existent, distinct persons who make up the one God.

Scripture References: Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34; John 5:37; Matthew 17:5; 2 Peter 1:17

Anticipated Rebuttals: Modalists (Oneness believers) are forced to perform extreme logical gymnastics to escape the plain testimony of this passage. The most common **rebuttal** is that the "voice from heaven" was not the Father as a distinct person, but was *Jesus's own divine nature* (the "Father" part of Him) speaking *out of His own humanity* (the "Son" part) to Himself, for the benefit of John the Baptist. They claim the "dove" was merely a *symbol* of His power, not the Spirit as a distinct person. This explanation is utterly foreign to the text. The KJV says the voice came "from heaven," not from Jesus. It says the Spirit *descended*, an action, not that it was a mere symbol. The Father's words, "This is my beloved Son," are words of relation, not self-identification. If Jesus is the Father, the Spirit, and the Son, then this passage depicts Him in three places at once, talking to Himself and anointing Himself—a scenario that borders on the absurd. The plain, simple reading is the correct one: three distinct persons acting in perfect unity.

Churches Teaching Fallacies: This is the cornerstone doctrine of Oneness Pentecostalism (e.g., United Pentecostal Church International) and is derived from the ancient heresy of Modalism or Sabellianism (from Sabellius, c. 215 AD). This teaching, sometimes called "Jesus Only," insists that Jesus is the name of the one divine person, and "Father," "Son," and "Holy Ghost" are just titles or roles. The KJV text of Matthew 3:16-17 stands as the primary, unassailable fortress against this error, as its simple, narrative form cannot be reconciled with the modalist hypothesis.

Verses of Apparent Support: John 10:30; John 14:9; Isaiah 9:6

Verses of Correction: Matthew 3:16-17; John 14:16; John 15:26; John 17:1; 2 Corinthians 13:14; Matthew 28:19; John 1:1

Logical Fallacy Analysis: The modalist explanation for the baptism commits the **Fallacy of the Undistributed Middle** and is a form of **Circular Reasoning**. Their argument is: 1) God is one. 2) The Father, Son, and Holy Ghost are God. 3) Therefore, the Father, Son, and Holy Ghost are one *person* (Jesus). The error is that the term "God" is undistributed; they fail to account for the KJV's revelation that "one God" is a compound unity. It is like arguing: 1) A family is one unit. 2) The father, mother, and son are in the family. 3) Therefore, the father, mother, and son are all the same person. The argument is nonsensical. They *assume* their "one person" conclusion from the start and then force the baptism account to fit that mold, no matter how illogical the fit.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Misplaced Concreteness**. The modalist takes the abstract concept of "God" and reduces it to a single, concrete "person." Because they cannot philosophically grasp how three *persons* can be one *God* (one essence), they deny the personhood of two of them. They are trapped by a human, mathematical understanding of "one." The KJV, however, presents God not as a mathematical abstraction but as a living, relational being. The baptism account is a concrete, historical event that reveals the *relationship* within the Godhead. The modalist must deny the concrete event to protect their abstract philosophy.

Question 43. What does Jesus say about the Father's love for the Son in John 5:20?

Answer 43. Topical Bible Study Correction (KJV): Jesus reveals an intensely personal, active, and eternal love between the Father and the Son, which is the very engine of their divine unity. He states, "**For the Father loveth the Son, and sheweth him all things that himself doeth.**" This is not the language of a creature and a creator, nor is it the language of one person's internal monologue. This is the language of an intimate, eternal, and personal relationship between two distinct persons. Love requires an object; the Father (the lover) is distinct from the Son (the beloved). This love is not a static emotion; it is an active, self-disclosing communion. The Father's love is the *reason* for His total transparency with the Son ("sheweth him all things"). This implies a co-equal knowledge and a shared counsel within the Godhead. The Father is not hiding His plans from the Son; He is revealing them in their entirety because He loves Him. This verse proves they are two distinct persons—one who loves and "sheweth," and one who is loved and is "shewn." Their perfect unity of will, where the Son does only what He "seeth the Father do" (v. 19), is not the result of a single will in one person, but the result of perfect love between two.

Scripture References: John 5:20; John 3:35; John 15:9; John 17:24; John 17:26; Matthew 3:17; Matthew 17:5; John 10:17; Colossians 1:13

Anticipated Rebuttals: A modalist (Oneness) proponent, who believes the Father and Son are one person, would argue that this language of "love" is symbolic. They might claim this is the "divine nature" (Father) "loving" the "human nature" (Son). This "two natures" argument is their common escape from any passage describing interactions between the Father and Son. However,

the text does not support this. It is not an abstract *nature* loving another *nature*. It is a person, "the Father," loving another person, "the Son." Furthermore, this love is linked to the Father "shewing" the Son "all things that himself doeth," which implies a shared, divine omniscience, not a human nature being instructed. An Arian (like a Jehovah's Witness), who believes the Son is a lesser, created being, would seize on this verse as "proof" of the Father's superiority, as a creator would love his creation. But the text describes a love that leads to *sharing all things*, an equality of knowledge and counsel that a creator would never share with a mere creature.

Churches Teaching Fallacies: The modalist (Oneness) fallacy, taught by the United Pentecostal Church (UPCI), fails to account for this genuine, personal, and relational love. The Arian fallacy, the core doctrine of Jehovah's Witnesses, was first introduced by Arius of Alexandria (c. 280-336 AD). Arius taught that the Son was the first and highest created being, but *not* co-eternal God. This verse, when harmonized with John 1:1 ("the Word was God") and John 17:5 (the glory they shared "before the world was"), refutes Arianism by showing their love is an eternal, co-equal communion, not a creator-creature relationship.

Verses of Apparent Support: (Modalist): John 14:9; John 10:30. (Arian): John 14:28; 1 Corinthians 15:28.

Verses of Correction: John 5:19-20; John 1:1; John 17:5; Matthew 3:17; Philippians 2:6; John 1:18

Logical Fallacy Analysis: The modalist "two natures" argument is a classic **Strawman**. They ignore the KJV's actual claim—that two *persons* (Father and Son) are interacting—and instead build a strawman of "two natures" interacting, which is a concept foreign to the text. They then easily knock down this strawman by saying a nature cannot love a nature, while ignoring the plain words "the Father" and "the Son." The Arian argument uses **Cherry Picking** by isolating this verse from John 1:1, John 10:30, and Philippians 2:6, which establish the Son's full equality. They ignore the verses that define His divine nature and only focus on those describing His relational submission.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The modalist's error is **Psychological Projection**. They are projecting their human experience of "one person, one consciousness" onto God, making it philosophically impossible for them to accept three persons sharing one divine consciousness. The Arian's error is **Hierarchicalism**. They assume that any relationship involving love, sending, and submission *must* imply superiority and inferiority of *nature*. They cannot grasp the biblical concept of *voluntary subordination* in role while maintaining absolute *equality* in essence. This is like claiming a king's son, who lovingly obeys his father, must not be human.

Question 44. Who does Jesus say is "greater than all" in John 10:29?

Answer 44. Topical Bible Study Correction (KJV): Jesus, in guaranteeing the eternal security of His believers, identifies **the Father** as the ultimate standard of power and sovereignty. He states, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." This ascribes ultimate omnipotence and supremacy to the Father. He is the

supreme authority, the fountainhead of the Godhead, and the source of the divine power that protects the sheep. This statement is a profound declaration of the Father's primacy in role and position. However, this truth cannot be isolated from the very next sentence. Immediately after establishing the Father's supreme greatness, Jesus makes the astonishing claim, "**I and my Father are one**" (John 10:30). How can the Father be "greater than all," and yet Jesus be "one" with Him? This is the paradox of the Godhead, and the KJV presents both truths without flinching. The Father is "greater" in *role, position*, and as the *source* of the plan (a truth He later affirms in John 14:28, "my Father is greater than I"). Yet, the Son is "one" with Him in *nature, essence*, and *power*. The sheep are secure in the Son's hand (v. 28) *precisely because* His hand is one with the Father's hand (v. 29). His power is the Father's power.

Scripture References: John 10:29-30; John 14:28; 1 Corinthians 11:3; 1 Corinthians 15:27-28; Ephesians 1:17-22; John 5:19; John 17:3

Anticipated Rebuttals: This passage is a battlefield. Arians (like Jehovah's Witnesses) will isolate verse 29 ("greater than all") and John 14:28 ("my Father is greater than I") and claim them as absolute proof that the Son is a lesser, created being, inferior in *nature* to the Father. Modalists (Oneness believers) will ignore verse 29 entirely and just focus on verse 30 ("I and my Father are one"), claiming this proves they are the *same person*. Both are wrong because both tear the verses from their immediate context. The Arian ignores verse 30, which claims a unity of essence that led the Jews to accuse Jesus of blasphemy ("making himself God"). The Modalist ignores verse 29, which clearly distinguishes between "My Father" and "I" as two distinct subjects. The KJV's harmonized truth is that the Father is greater in *role*, but the Son is equal in *nature*.

Churches Teaching Fallacies: The Arian heresy, taught by Jehovah's Witnesses, is based on this false interpretation. This doctrine originated with Arius (c. 336 AD), who denied the Son's deity. The modalist heresy, taught by the UPCI, originated with Sabellius (c. 215 AD) and denies the Father's distinct personhood. The KJV text, by placing these two verses back-to-back, forms a perfect and divine refutation of *both* heresies simultaneously. It forbids us from separating the Father's greatness in role from the Son's oneness in essence.

Verses of Apparent Support: (Arian): John 10:29; John 14:28. (Modalist): John 10:30; John 14:9.

Verses of Correction: John 10:29-30 (harmonized); John 1:1; Philippians 2:6; John 5:18; Matthew 3:16-17; John 17:1

Logical Fallacy Analysis: Both opponents use the fallacy of **Cherry Picking** (also called Quoting out of Context). The Arian *picks* verse 29 and ignores verse 30. The Modalist *picks* verse 30 and ignores verse 29. They each build their entire theology on the *half* of the truth that supports their tradition, while willfully ignoring the other half, spoken in the same breath, that refutes it. It is like taking the statement "The company's CEO is the highest authority, but he and the COO are partners" and trying to argue it "proves" the COO is just an employee, or that the CEO and COO are the same person. Both are logically invalid.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. Both groups are trapped by a **False Dilemma** (an "either/or" fallacy).

They assume that Christ must *either* be a separate, inferior being (Arianism) *or* the same, single person (Modalism). They cannot conceive of the third, biblical option: that the Father and Son can be co-eternal, co-equal *persons* in one divine essence, who have willingly entered into a relationship of *functional* submission for the purpose of redemption. The KJV reveals this "both/and" reality, which their rigid, man-made philosophies cannot contain.

Question 45. How is the Father's personhood and deity affirmed throughout the New Testament?

Answer 45. Topical Bible Study Correction (KJV): The Father's personhood and deity are affirmed throughout the KJV New Testament by His distinct name, His distinct relationships, and His distinct roles. He is consistently identified by the personal title "God **the Father**," which establishes both His full deity ("God") and His distinct personal identity ("the Father"). His personhood is not an abstract philosophical concept; it is proven by His personal actions. The Father **loves** the Son (John 5:20). He **sends** the Son into the world (John 17:3). He **gives** the Holy Spirit (John 14:16). He **knows** our needs before we ask (Matthew 6:8). He **has** a will that is distinct from the Son's (John 5:30). He **speaks** from heaven with a personal voice (Matthew 3:17). These are the actions of a living, thinking, willing person, not an impersonal force or a mere "role." His full and supreme deity is affirmed by Jesus Himself, who calls Him "the only true God" (John 17:3) and the one who is "greater than all" (John 10:29). He is the one to whom Christ instructs believers to pray (Matthew 6:9) and the one who is "the invisible God" (Colossians 1:15), the fountainhead of all things, whose will is perfectly revealed by the Son and executed by the Spirit.

Scripture References: 1 Peter 1:2; John 17:3; John 10:29; Matthew 6:9; John 14:16; John 5:20; John 5:30; Matthew 3:17; Colossians 1:15; 1 Corinthians 8:6; Ephesians 4:6; John 6:46; 1 Timothy 1:17

Anticipated Rebuttals: The primary **rebuttal** comes from Modalism (Oneness theology), which denies the Father's distinct personhood. A modalist argues that "the Father" is not a separate person *from* the Son, but is simply the *divine nature of* the Son. In this view, "the Father" is just a title for the "God" part of Jesus, and "the Son" is the title for the "man" part of Jesus. This unbiblical "two natures" explanation is a complete distortion of the KJV. The Bible does not say "My divine nature loves My human nature." It says, "the **Father** loveth the **Son**." It does not say "My divine nature sent My human nature." It says "the Father... sent me." The KJV consistently presents two distinct persons, "I" and "thou," in conversation (e.g., John 17:1-5). The modalist view reduces the intimate, loving relationship between the Father and Son into a confusing, internal monologue within one person.

Churches Teaching Fallacies: This fallacy of denying the Father's distinct personhood is the central tenet of Modalism, or Sabellianism (from Sabellius, c. 215 AD). This is the doctrine of "Jesus Only" churches, such as the United Pentecostal Church (UPCI). They are forced to deny the simple, plain-sense language of Scripture—of a Father who loves, sends, and speaks to His Son—to protect their man-made tradition that Jesus is the one and only person. The KJV's consistent testimony of a personal, relational Father stands as a direct refutation of this doctrine.

Verses of Apparent Support: Isaiah 9:6; John 10:30; John 14:9

Verses of Correction: John 17:1-5; Matthew 3:16-17; John 14:16; John 5:19-20; John 5:30; 1 John 2:1; 2 Corinthians 13:14; 1 Peter 1:2

Logical Fallacy Analysis: The modalist argument is a **Fallacy of Equivocation**. They take the word "God" and equivocate its meaning. When the KJV says "the Son is God" (John 1:1), they agree. When the KJV says "the Father is God" (1 Peter 1:2), they agree. But they then make a logical leap, claiming that because both are "God," they must be the *same person*. This is like arguing: "The husband is a spouse. The wife is a spouse. Therefore, the husband and wife are the same person." It is a failure of logic. The KJV reveals "God" as a *nature* (the "Godhead") shared by three distinct persons, not a title for a single person.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Error of Depersonalization**. To make their system work, modalists must *depersonalize* the Father and the Holy Ghost. They are forced to reduce the "Father"—the one who loves, speaks, and wills—into an abstract, impersonal "divine nature." They reduce the "Holy Ghost"—the person who grieves, wills, and teaches—into an impersonal "divine force." They perform this act of philosophical violence on the text, leaving only one "person" (Jesus) standing. The KJV, by contrast, presents three distinct, living, and loving persons.

The Son: Deity, Pre-existence, and Incarnation

Question 46. What three declarations are made about "the Word" in John 1:1?

Answer 46. Topical Bible Study Correction (KJV): John 1:1 provides the most profound and concise declaration of Christ's eternal deity in all of Scripture, delivering three unshakable pillars of truth in a single sentence. First, "**In the beginning was the Word,**" which establishes His **eternal pre-existence**. He did not *come into* being at "the beginning"; when the beginning of creation began, He "was" already—He simply existed, timelessly. This refutes any idea that He is a created being. Second, "**and the Word was with God,**" which declares His **distinct personhood**. The Greek word for "with" (*pros*) denotes a face-to-face relationship. He was not the *same person* as God the Father, but was in an eternal, intimate fellowship *with* God. This refutes any idea that the Father and Son are one person. Third, "**and the Word was God,**" which affirms His **absolute deity**. He was not *a* god, or a lesser divine being, or an emanation. He *was* God, possessing the very same nature and essence as the Father He was "with." The KJV text, in its majestic simplicity, presents a perfect, balanced equation: the Word is eternally distinct from God (the Father) yet is simultaneously and eternally God in His very essence. This one verse single-handedly dismantles the opposing heresies that would make Him a created being (Arianism) or a mere manifestation of one person (Modalism).

Scripture References: John 1:1; Genesis 1:1; 1 John 1:1-2; John 17:5; Philippians 2:6; John 1:14; Colossians 1:15-17; Hebrews 1:8

Anticipated Rebuttals: This verse is the primary target of two major heresies. The Arian (Jehovah's Witness) will attack the last clause, "and the Word was God." Their "New World Translation" intentionally mistranslates the verse as "and the Word was *a* god," demoting Jesus to a lesser, created being. This is a deliberate, unscholarly distortion of the Greek text, which contains

no indefinite article. The Modalist (Oneness) will attack the second clause, "and the Word was *with* God." They will claim "with" does not mean a distinct person but that the "Word" (as a plan or thought) was "in" God's mind. This ignores the personal, relational nature of the "Word" who "was made flesh" (v. 14) and who shared glory *with* the Father "before the world was" (John 17:5). The KJV's plain reading—He *was* God and He was *with* God—is the only one that stands.

Churches Teaching Fallacies: The Arian heresy is the central doctrine of Jehovah's Witnesses, who deny the deity of Christ. This originated with Arius of Alexandria (c. 336 AD). The Modalist heresy is the central doctrine of Oneness Pentecostalism (e.g., UPCI), which denies the distinction of persons. This originated with Sabellius (c. 215 AD). John 1:1 is the inspired, divine rock upon which both of these false systems are broken. It stands as the chief cornerstone of a correct, scriptural understanding of the Godhead.

Verses of Apparent Support: (Arian): John 14:28; Colossians 1:15 ("firstborn"). (Modalist): John 10:30; John 14:9.

Verses of Correction: John 1:1; John 17:5; Philippians 2:6; Hebrews 1:8; John 5:18; 1 Timothy 3:16; Matthew 3:16-17

Logical Fallacy Analysis: The Arian translation "a god" is a clear case of **Eisegesis** (reading *into* the text). They *insert* an indefinite article ("a") that does not exist in the original language, for the sole purpose of making the text conform to their pre-existing belief that Jesus is a creature. The Modalist argument that the "Word" was an impersonal "plan" commits the **Fallacy of Reification** (or misplaced concreteness). They take the personal, living "Word" who "was made flesh" and turn Him into an abstract *idea* or "plan" simply to avoid the clear implication of His distinct personhood. They are treating a person as an abstract concept.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Arian's error is **Radical Hierarchicalism**. Their entire philosophy is built on the pagan, Aristotelian idea that there *must* be one "Unmoved Mover" who is totally supreme, and everything else *must* be a subordinate creature. They cannot philosophically accept two co-eternal, co-equal persons. The Modalist's error is **Radical Monism**. Their philosophy dictates that "one God" *must* mean "one person," and they cannot accept the biblical concept of a compound unity. Both heresies are born from imposing a rigid, human philosophical system onto the text.

Question 47. What does John 1:14 state that "the Word" became?

Answer 47. Topical Bible Study Correction (KJV): John 1:14 reveals the central miracle of all history, the incarnation. It states, "**And the Word was made flesh**, and dwelt among us." This is the logical and historical climax to John 1:1. The same "Word" who "was God" and was "with God" in eternity past did not merely possess a human body, or appear *like* a man. He "was made," or *became*, flesh. He took upon Himself a complete, genuine human nature—body, soul, and spirit—and united it permanently to His divine nature. This is not a subtraction of deity; it is an *addition* of humanity. The divine "Word" did not stop being God, but He took on the "form of a servant" (Philippians 2:7). The verse continues, "and we beheld his glory, the glory as of the only

begotten of the Father, full of grace and truth." The "glory" the disciples saw was not a mere human charisma; it was the "glory" of the "only begotten," the very glory of God Himself, now veiled in a human body and made visible to human eyes. This verse is the definitive KJV statement on the incarnation, proving that Jesus Christ is not a prophet *anointed* by God, but **God Himself manifest in the flesh** (1 Timothy 3:16).

Scripture References: John 1:14; 1 Timothy 3:16; Philippians 2:6-8; Hebrews 2:14-17; Romans 1:3; Romans 8:3; 1 John 4:2-3; 2 John 1:7; Isaiah 9:6

Anticipated Rebuttals: The **rebuttal** to this verse comes from the ancient heresy of Gnosticism (and its cousin, Docetism). This heresy, which was already active when John was writing, taught that all physical *flesh* (matter) was evil and that "God" (who is pure spirit) could never *truly* touch or unite with evil flesh. Therefore, they taught that Jesus only *seemed* or *appeared* to be a man (the meaning of *Docetism*), or that the "Christ-spirit" descended on the man Jesus at His baptism and left him before His crucifixion. This is why John, in his epistles, makes this the absolute test of truth: "Every spirit that confesseth that Jesus Christ **is come in the flesh** is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2-3). The KJV's blunt, powerful statement "the Word was made flesh" is the divine antidote to this philosophical poison.

Churches Teaching Fallacies: While ancient Gnosticism is not a formal modern church, its philosophical assumptions (that spirit is good and matter is base) infect many "New Age" and mystical belief systems. A more direct, historical origin is found in the teachings of Gnostics like Valentinus (c. 160 AD). This heresy denies the single most important event in history: that God truly and permanently became a man. It denies the "blood" of Christ, making His atonement a mere spiritual illusion rather than a physical, substitutionary death. The KJV's insistence on "flesh" is the anchor of our salvation.

Verses of Apparent Support: N/A (This heresy has no scriptural support).

Verses of Correction: John 1:14; 1 John 4:2-3; 2 John 1:7; 1 Timothy 3:16; Hebrews 2:14; Luke 24:39

Logical Fallacy Analysis: The Gnostic argument is a perfect example of an **a priori Fallacy** (or appeal to prior belief). They *start* with the unbiblical, philosophical assumption that "flesh is evil." From this starting point, they deduce that God (who is good) could not have become flesh. Therefore, when they read John 1:14, they are *forced* to conclude that the verse *must* be an allegory or a metaphor. They are not letting the Bible form their beliefs; they are letting their beliefs filter the Bible. It's like a person who *knows* a whale cannot swallow a man, and therefore concludes the book of Jonah *must* be a fable, rather than questioning his own assumption about whales.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Dualism**, specifically Manichaeism or Platonic dualism. This philosophy teaches that reality is divided into two warring principles: the world of pure Spirit (which is good) and the world of corrupt Matter (which is evil). This is a pagan, not a biblical, worldview. The KJV teaches that God *created* the material world and called it "very good"

(Genesis 1:31). The KJV's truth is that God *redeems* the flesh; He does not *despise* it. The incarnation is the ultimate affirmation that flesh is not inherently evil, but is the very thing God came to save.

Question 48. According to 1 Timothy 3:16 (KJV), who "was manifest in the flesh"?

Answer 48. Topical Bible Study Correction (KJV): The King James Version, in 1 Timothy 3:16, preserves a foundational and explicit truth of the incarnation: "And without controversy great is the mystery of godliness: **God was manifest in the flesh.**" This verse is not ambiguous. It does not state that *a prophet* was manifest, or that *an angel* appeared, or that *the plan* of God was revealed. It declares that **God** Himself—the fullness of deity—was made visible by being clothed in a human body. This text is a pillar of truth, affirming that the child born in Bethlehem was none other than the eternal God. The "mystery" is not that a man sought God, but that God became a man to seek us. The verse continues by detailing the ministry of this incarnate God: He was "justified in the Spirit" (vindicated by the Spirit's power, e.g., in His resurrection), "seen of angels" (who watched His earthly ministry in awe), "preached unto the Gentiles" (a mystery revealed), "believed on in the world," and "received up into glory" (His ascension). This entire progression details the earthly and ascended life of Jesus Christ, and the KJV text explicitly and unambiguously identifies this person as **God**.

Scripture References: 1 Timothy 3:16; John 1:1, 14; Colossians 2:9; Philippians 2:6-8; John 14:9; 1 John 3:8; Hebrews 1:3

Anticipated Rebuttals: This verse is a primary target for critics of the KJV and the deity of Christ (such as Arians, Jehovah's Witnesses, and liberal scholars). They will immediately claim that the KJV is a "mistranslation." They argue that the *oldest* manuscripts (like Codex Sinaiticus and Vaticanus) have the Greek word "He who" (*hos*) instead of "God" (*Theos*), and that the verse should read "He who was manifest in the flesh." This change, found in virtually all modern translations (NIV, ESV, NLT, etc.), intentionally removes a direct, powerful statement of Christ's deity. However, the KJV reading of "God" is not an invention; it is supported by the *overwhelming majority* of later Greek manuscripts (the Textus Receptus) and, most importantly, is the reading that harmonizes perfectly with the rest of Scripture, such as John 1:1, 14 ("the Word was God... and was made flesh") and Colossians 2:9 ("in him dwelleth all the fulness of the Godhead bodily").

Churches Teaching Fallacies: This textual criticism is the primary weapon of Jehovah's Witnesses and all who follow the Arian heresy (originated by Arius, c. 336 AD), which teaches that Jesus is a lesser, created being. By relying on the Alexandrian manuscripts, they can strip the KJV of one of its most powerful proof-texts for Christ's deity. Modern, "mainstream" evangelicalism, by adopting these critical texts (NIV, ESV), has conceded this ground and weakened the scriptural defense of the incarnation, even if they do not intend to.

Verses of Apparent Support: (Textual criticism, not scripture).

Verses of Correction: 1 Timothy 3:16 (KJV); John 1:1; John 1:14; Colossians 2:9; Philippians 2:6; Romans 9:5; John 20:28

Logical Fallacy Analysis: The argument for changing the text commits the **Fallacy of Appeal to Antiquity** (specifically, a narrow slice of it). The entire argument hinges on the unproven assumption that "older is always more accurate." They prefer two old manuscripts from one geographical location (Alexandria, Egypt) over *thousands* of manuscripts from all over the world (the Byzantine text-type). It is like finding one old, error-filled copy of a town's charter in an attic and claiming it is more accurate than the 500 perfect copies in use by the townspeople for centuries. The KJV is based on the text preserved by the church (the Textus Receptus), not the text discarded and lost in a monastery.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Naturalism** (or anti-supernaturalism) that underpins much of modern textual criticism. Many liberal scholars who assembled the modern critical texts (like Westcott and Hort) did not *believe* in the supernatural. They did not believe "God was manifest in the flesh." Therefore, when faced with two manuscript readings, one "God" and one "He who," they will *always* prefer the one that is less miraculous, the one that diminishes Christ's deity. Their "science" of textual criticism is often just their unbelief disguised as scholarship.

Question 49. In Hebrews 1:8, what does the Father call the Son?

Answer 49. Topical Bible Study Correction (KJV): In Hebrews 1:8, the KJV provides indisputable proof of the Son's deity by recording the Father's own testimony *about* the Son. The text, quoting directly from Psalm 45:6-7, says, "**But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.**" This is not a human opinion, a prophet's estimation, or an apostle's interpretation. This is **God the Father** ("he saith") speaking directly to His Son ("unto the Son") and explicitly calling Him "**O God.**" This divine address confirms two unshakable truths: the Son's eternal **deity** ("O God") and His eternal **kingship** ("Thy throne... is for ever and ever"). This single verse obliterates any heretical teaching that would relegate the Son to the status of a created being, an angel, or a lesser god. The Father Himself, the ultimate authority, affirms His Son's co-equal divine nature, establishing Him not as a servant *near* the throne, but as the eternal God *on* the throne. The next verse (v. 9) reinforces their distinction: "Therefore God, *even thy God* [the Father], hath anointed thee [the Son]..." This shows God the Father anointing God the Son.

Scripture References: Hebrews 1:8-9; Psalm 45:6-7; John 1:1; John 20:28; 1 Timothy 3:16; Isaiah 9:6; Philippians 2:6

Anticipated Rebuttals: Arians (Jehovah's Witnesses) are cornered by this verse. Their primary **rebuttal** is a desperate claim of mistranslation based on grammar. They will argue that the verse should be translated as "God is your throne" or "Your throne is God," making "God" the *foundation* of the throne, not the *occupant* of it. This is a grammatical and contextual absurdity. It makes no sense in the flow of the passage, which is contrasting the Son with angels. Furthermore, it is a direct violation of the plain meaning of the original Psalm 45:6. Their own "New World Translation" *correctly* translates Psalm 45:6 as "God is your throne," but then, knowing this verse is applied to Jesus in Hebrews, they *change* their translation in Hebrews 1:8 to deny His deity.

This is a clear case of doctrinal bias and inconsistent translation. The KJV's plain, direct address, "O God," is the most honest and accurate rendering.

Churches Teaching Fallacies: This is the central error of Arianism, the doctrine of Jehovah's Witnesses, which originated with Arius (c. 336 AD). Arius taught that the Son was a created being, "the firstborn of all creation," but not co-eternal God. The KJV of Hebrews 1:8, by showing the Father *Himself* calling the Son "God," is a divine and direct refutation of this heresy from the mouth of God the Father.

Verses of Apparent Support: (Arian): Colossians 1:15; John 14:28; Revelation 3:14

Verses of Correction: Hebrews 1:8; John 1:1; John 20:28; 1 Timothy 3:16; Romans 9:5; Philippians 2:6; John 10:30

Logical Fallacy Analysis: The Arian argument that "God is your throne" is a **Red Herring**. They introduce a obscure, grammatically strained alternate translation to divert attention from the plain, obvious meaning of the text. The KJV's "O God" is the most direct and natural reading. By creating a confusing debate about Greek grammar, they attempt to *confuse* the reader and cast doubt on a clear proof-text, a classic "smoke and mirrors" tactic. Their inconsistent translation of Psalm 45 and Hebrews 1 is a **Fallacy of Special Pleading**; they apply a different standard of translation to Hebrews 1 for the sole purpose of protecting their doctrine.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Hierarchicalism**. Arians are philosophically incapable of accepting co-equality. In their minds, there *must* be a "greater" and a "lesser." They cannot accept the biblical model of a Father and Son who are equal in *nature* but different in *role*. Therefore, when they see the Father anointing the Son (v. 9), they *assume* this must mean the Son is inferior in *essence*. The KJV reveals a relationship of *love* and *honor* (the anointing), not one of *substance* and *creation*.

Question 50. What did Jesus think it not robbery to be, according to Philippians 2:6?

Answer 50. Topical Bible Study Correction (KJV): Philippians 2:6 reveals the pre-incarnate status and divine mindset of Jesus Christ. It states that Christ, "Who, being in the form of God, thought it not robbery **to be equal with God.**" This means that in His pre-existent, eternal state, Jesus possessed the very "form" (*morphe*) of God—the essential nature, the sum of all divine attributes. His equality with God was not a future goal to be grasped at ("robbery") or an illegitimate claim. It was His **inherent, rightful, and eternal status**. He *was* equal with God. The breathtaking power of this passage lies in what He did *with* that equality (v. 7-8). He "made himself of no reputation," "took upon him the form of a servant," and "humbled himself... unto death." His incarnation was not an *attainment* of divinity by a man, but a *voluntary emptying* (kenosis) of the visible glory and independent exercise of His divine rights by God the Son. He willingly laid aside the *reputation* of equality to take on the *form* of a servant. This passage establishes His full, pre-existent deity as the non-negotiable prerequisite for His humble, sacrificial incarnation.

Scripture References: Philippians 2:6-8; John 1:1; John 17:5; John 10:30; John 5:18; Colossians 2:9; Hebrews 1:3; John 8:58

Anticipated Rebuttals: Arians (Jehovah's Witnesses) and other groups that deny Christ's deity must destroy this verse. Their "New World Translation" completely reverses the meaning, rendering it: "who, although he was existing in God's form, gave no consideration to a *seizure* [robbery], namely, that he should be equal to God." Their version claims Jesus *knew* He wasn't equal to God and *refused* to even try to "seize" that position. This is a 180-degree distortion of the text. The KJV says His equality was His *possession*, which He did not have to "rob" to obtain. The modern version says His equality was a *temptation*, which He refused to "seize." This is a classic example of re-translating a verse to force it to conform to a pre-existing anti-deity doctrine. The KJV's reading is the only one that makes sense of the subsequent verses; His "emptying" is only profound *if* He was "full" (i.e., "equal with God") to begin with.

Churches Teaching Fallacies: This distortion is central to the Arian heresy (Jehovah's Witnesses), which must deny Christ's pre-incarnate equality with the Father. By reversing the meaning of this verse, they can perpetuate their doctrine that Jesus is a lesser, created being (Michael the Archangel). The KJV's plain rendering, "thought it not robbery to be equal with God," stands as a direct testimony *against* this heresy, affirming His full, pre-existent divine status.

Verses of Apparent Support: (Arian): John 14:28; 1 Corinthians 15:28; Colossians 1:15

Verses of Correction: Philippians 2:6; John 1:1; John 10:30; John 5:18; John 17:5; John 20:28; Hebrews 1:8

Logical Fallacy Analysis: The Arian re-translation of this verse is a **Strawman Argument**. They have *created* a false interpretation—that Jesus was "tempted to seize equality"—which is not in the text, and then they "refute" this temptation, making Jesus a humble creature. The KJV's actual claim is that He *already possessed* equality. The Arian argument completely ignores the real point (His pre-existent status) and substitutes a false one (His refusal to grasp at a status He didn't have). This is a deliberate misrepresentation of the entire passage to avoid its clear implication.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Subordinationism**. This is the Arian's core belief that the Son *must* be subordinate to the Father in *essence* (nature). They cannot accept the KJV's revelation of a Son who is co-equal in *essence* but willingly subordinate in *role*. Because their philosophy *forbids* equality, they are forced to re-translate any verse that, like Philippians 2:6, explicitly declares it. Their theology dictates their translation, rather than the translation dictating their theology.

Question 51. What statement did Jesus make in John 10:30 that led the Jews to accuse Him of blasphemy?

Answer 51. Topical Bible Study Correction (KJV): The statement Jesus made, which instantly triggered the accusation of blasphemy, was the short, simple, and profound declaration: "**I and my Father are one**" (John 10:30). The Jews in that culture, who held to a strict monotheism,

understood *exactly* what He was claiming. They did not hear this as "my Father and I are one in *purpose*," "one in *will*," or "one in *agreement*." They understood it as a direct claim of being one in **nature** and **essence**. Their immediate reaction, recorded in the very next verse, was to take "up stones again to stone him." Their justification for this attempted execution was explicit: "For a good work we stone thee not; but for **blasphemy**; and because that **thou, being a man, makest thyself God**" (John 10:33). The Jews, His contemporary audience, are the inspired interpreters of His claim. They knew that to be "one" with the Father, in the way He meant it, was a direct claim to be God. Jesus's claim to be "one" with the Father was, in their ears, a direct claim to co-equal deity, and they were correct in their interpretation. This verse is a powerful declaration of Christ's co-equal nature with the Father.

Scripture References: John 10:30-33; John 5:18; John 8:58-59; John 1:1; Philippians 2:6; Matthew 26:63-65; Leviticus 24:16

Anticipated Rebuttals: This verse is attacked by both Arians and Modalists. The Arian (Jehovah's Witness) will claim the Jews *misunderstood* Jesus. They will argue that Jesus only meant "one in purpose," just as believers are "one" with God (John 17:21-22). This **rebuttal** fails because the Jews did not try to stone the *disciples* for blasphemy for being "one" with God; they only tried to stone Jesus. The *context* of John 10:30-33 defines the claim as a claim to *deity*. The Modalist (Oneness) will seize the verse and claim, "See? They are *one*... one person!" This **rebuttal** fails because it ignores the grammar. Jesus did not say "I *am* the Father." He said, "**I and my Father**" (plural subjects) "**are**" (plural verb) "one" (singular essence). The grammar itself proves two distinct persons who share one singular nature.

Churches Teaching Fallacies: The Arian heresy (Jehovah's Witnesses) denies the deity of Christ and therefore must argue the Jews were mistaken. The Modalist heresy (United Pentecostal Church) denies the distinction of persons and must ignore the plural grammar. The KJV text, in its perfect simplicity, refutes both. It uses plural grammar ("I and my Father are") to refute Modalism, and it uses the word "one" in a context of blasphemy to refute Arianism.

Verses of Apparent Support: (Arian): John 17:21 ("that they also may be one in us"). (Modalist): John 14:9; Isaiah 9:6.

Verses of Correction: John 10:30-33 (harmonized); John 1:1; John 5:18; Matthew 3:16-17; John 17:1; Philippians 2:6

Logical Fallacy Analysis: The Arian appeal to John 17:21 is a **Faulty Analogy**. They argue that since believers can be "one" with God in *purpose* without being God, Jesus must have meant the same. This fails because the *contexts* are different. In John 17, the context is *relational unity*. In John 10, the *immediate* context (v. 31-33) is a charge of *blasphemy* and "making himself God." The Jews' reaction defines the meaning. The Modalist argument is a **Hasty Generalization**. They take the word "one" and immediately conclude it means "one person," ignoring the plural grammar ("I and," "are") in the very same sentence that contradicts their conclusion.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Arian error is **Rationalism**. They are elevating human logic (a man

cannot be God) over the plain testimony of Scripture. They conclude the Jews *must* be wrong because, in their philosophy, Jesus *cannot* be God. The Modalist error is **Radical Monism**. They are trapped in a mathematical, unitarian view of "one." They cannot accept the KJV's revelation of a *compound* unity (like "one flesh" in Genesis 2:24). Their philosophy forces them to choose: *either* Jesus is a separate God (Tritheism) *or* He is the same person as the Father. They cannot see the biblical third option: distinct persons, one essence.

Question 52. Why did the Jews seek to kill Jesus, according to John 5:18?

Answer 52. Topical Bible Study Correction (KJV): According to John 5:18, the Jewish leaders sought to kill Jesus for two specific, related, and capital offenses. The KJV states, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father, making himself equal with God.**" First, He broke their man-made traditions surrounding the Sabbath, claiming authority over it. But second, and far more significantly, He repeatedly referred to God as His *personal* Father ("my Father") in a way no prophet had ever dared. The Jews understood this was not a general claim of being "a" son of God (as all Israelites were), but a unique claim of being *the* Son of God. They correctly and immediately interpreted this intimate relational claim as a direct claim to **equality with God**—a claim to shared nature, shared authority, and shared essence. This, in their view, was unambiguous blasphemy. His claim to be the "Son of God" was, in their ears, a direct claim to be "equal with God." As with John 10:30, the Jews' reaction serves as the inspired definition of Christ's words.

Scripture References: John 5:18; John 10:30-33; John 19:7; John 8:58-59; Matthew 26:63-65; Leviticus 24:16; Philippians 2:6

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is that the *Jews* were wrong. They claim the Jews *falsely accused* Jesus of making Himself equal with God, and that Jesus never actually made this claim. This is a direct contradiction of the text. The KJV does not say "they *falsely accused* him of making himself equal with God." It states, as a matter of fact, that He "said also that God was his Father," which had the effect of "making himself equal with God." The Jews' conclusion *was* the correct implication of His words. Jesus never "corrected" their understanding; in the verses that follow (v. 19-23), He *doubles down* on His claim, stating He does what the Father does, He has the Father's love, He raises the dead "even as the Father," and He receives equal honor with the Father. He affirmed their accusation, He did not deny it.

Churches Teaching Fallacies: This is the central error of Arianism (Jehovah's Witnesses) and all forms of modern Unitarianism. They must deny the deity of Christ, and to do so, they must argue that the Jews in the Gospels *consistently misunderstood* Jesus's claims about Himself. They are forced to argue that the charge of "blasphemy" was a mistake. But the KJV shows the charge was based on a *correct* understanding of Christ's claim. He *was* claiming to be equal with God, and this is why He was crucified (John 19:7: "because he made himself the Son of God").

Verses of Apparent Support: (Arian): John 14:28; 1 Corinthians 15:28

Verses of Correction: John 5:18; John 10:30-33; John 1:1; Philippians 2:6; John 19:7; John 20:28; Romans 9:5

Logical Fallacy Analysis: The Arian argument is a form of **Special Pleading**. They ask us to believe that the Jewish leaders—experts in the law and the Hebrew language, who were *there in person*—were completely mistaken about the implications of Christ's claims. Yet, these same Arians will trust the *apostles'* (who were also there) understanding of other teachings. They are arbitrarily deciding *who* to believe based on what suits their doctrine. It is an inconsistent method. The KJV presents the Jews' reaction as a simple, factual statement: His words *meant* "equal with God."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Rationalism**. The Arian's foundational, non-negotiable belief is that "a man cannot be God." This is their *a priori* assumption. Because this is their starting point, *any* evidence to the contrary (like John 5:18) *must* be re-interpreted, dismissed as a "misunderstanding," or explained away. They are allowing their human-derived philosophy ("it's not rational") to sit in judgment over the plain, historical-narrative statements of the KJV. They are judging the Word, rather than letting the Word judge them.

Question 53. What does Jesus claim about Himself in John 8:58, and how does this relate to Exodus 3:14?

Answer 53. Topical Bible Study Correction (KJV): In John 8:58, Jesus makes a staggering and unambiguous claim to His eternal, pre-existent deity, using the very covenant name of God. In response to the Jews' mockery that He was not yet fifty years old and could not have seen Abraham, Jesus declared, "Verily, verily, I say unto you, **Before Abraham was, I am.**" He did not say, "Before Abraham was, I *was*" (which would simply imply pre-existence). He used the present-tense, timeless, eternal name: "**I AM.**" This is a direct, unmistakable, and intentional echo of Exodus 3:14, where God revealed His sacred, covenant name to Moses at the burning bush: "And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." The Jews knew this name. They knew it belonged to God alone and represented His self-existent, eternal nature. By claiming the eternal "I AM," Jesus was not just saying He *existed* before Abraham; He was declaring that He *is* the same self-existent, timeless, covenant-keeping God who spoke to Moses. The Jews' violent, immediate reaction proves they understood His claim: "Then took they up stones to cast at him" (John 8:59). This was the required sentence for blasphemy.

Scripture References: John 8:58; Exodus 3:14; John 8:59; John 10:30-33; John 18:5-6; Isaiah 43:10; Isaiah 44:6; John 1:1; John 17:5

Anticipated Rebuttals: Arians (Jehovah's Witnesses) must escape this verse. Their "New World Translation" attempts to weaken the claim by translating it as, "Before Abraham came into existence, I *have been*." This is a deliberate mistranslation of the Greek *ego eimi* ("I am") to obscure the clear link to Exodus 3:14. They will argue that "I am" is just a common Greek phrase meaning "I am he" (the Messiah). This is refuted by the *context*. The Jews did not try to stone people for claiming to be the Messiah (many did, e.g., Theudas). They tried to stone Jesus *specifically* for blasphemy, for making Himself God (John 10:33). His use of "I AM" in *this* context, claiming existence *before* Abraham, was the blasphemy. We see this again in the garden,

when Jesus says "I am he," the soldiers "went backward, and fell to the ground" (John 18:5-6)—a divine reaction to the power of the divine name.

Churches Teaching Fallacies: This is a core error of Arianism (Jehovah's Witnesses) and any Unitarian group that denies the deity of Christ. They are forced to argue that the KJV is a mistranslation or that the Jews were, once again, "mistaken." Their entire system rests on Jesus being a creature, so they *must* deny His claim to the eternal, uncreated name "I AM." The KJV's preservation of "I am" is a direct, powerful testimony to His full deity as the eternal God.

Verses of Apparent Support: (Arian): John 14:28; Colossians 1:15

Verses of Correction: John 8:58; Exodus 3:14; John 1:1; John 10:30-33; John 5:18; Philippians 2:6; Isaiah 9:6

Logical Fallacy Analysis: The Arian argument that "I am" just means "I have been" or "I am the Messiah" is a **Contextual Fallacy** (specifically, **Quoting out of Context**). They are ignoring the *immediate* context of the claim (existence *before Abraham*) and the *immediate* reaction (being stoned for *blasphemy*). It is like hearing someone shout "Fire!" in a crowded theater and then arguing they were just talking about their passion for their job. The context defines the meaning, and the context of John 8:58 is undeniably a claim to the divine name, which is why the reaction was stoning.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Empiricism**, which believes that truth is only what can be humanly observed. They cannot philosophically accept the concept of a timeless, eternal, "present-tense" being. In their minds, things *are* or they *were* or they *will be*. They cannot grasp the divine reality of "I AM," a God who is outside of time. Because their philosophy is limited by human tense, they mistranslate the verse as "I *have been*," forcing the eternal God into their own finite, temporal box. The KJV reveals a God who is, and was, and is to come, the great "I AM."

Question 54. What does Thomas declare Jesus to be in John 20:28?

Answer 54. Topical Bible Study Correction (KJV): In John 20:28, Thomas, upon seeing and touching the resurrected Christ, makes the single most direct, unambiguous, and complete confession of Christ's deity recorded in the Gospels. Overcoming all his doubt, he exclaims, "And Thomas answered and said **unto him, My Lord and my God.**" This is not a startled cry of profanity ("Oh my God!"), as some critics have weakly suggested. The KJV text is precise: Thomas "answered and said **unto him.**" This was a direct address, a statement of worship *to* Jesus. He calls Jesus "my Lord," acknowledging Him as the master, the sovereign, the *Adonai* of the Old Testament. But he does not stop there. He calls Him "my God," acknowledging His full divine nature, the *Elohim* and *Jehovah* of Israel. Critically, Jesus does not correct him. He does not rebuke Thomas for blasphemy, as any prophet or angel would have been required to do (see Acts 10:25-26; Revelation 22:8-9). Instead, Jesus accepts this title and this worship as His rightful due, saying, "Thomas, because thou hast seen me, thou hast believed." Jesus accepted the title of "my God"

because He *is* God, the second person of the Godhead, manifest in the flesh and victorious over death.

Scripture References: John 20:28-29; John 1:1; John 5:23; Matthew 28:9; Matthew 28:17; Luke 24:52; Hebrews 1:6; Revelation 5:12-14

Anticipated Rebuttals: Arians (Jehovah's Witnesses) are completely trapped by this verse. They have two main **rebuttals**. First, they argue Thomas's cry was an "emotional outburst" of profanity, directed *at* God in heaven, not *at* Jesus. The KJV text flatly refutes this by stating he "said **unto him**." Second, they argue that Jesus is *a* "mighty god" (like an angel or a judge) but not the "Almighty God." This is a distinction without a difference. The first commandment forbids having *any* other "gods." If Jesus is *a* god, He is a false god. Thomas, a monotheistic Jew, would never have called *any* creature "my God." He was identifying Jesus as the one, true God of Israel. Jesus's acceptance of this worship seals the case.

Churches Teaching Fallacies: This is the central error of Arianism (Jehovah's Witnesses). Their entire system is built on denying Christ's deity. This verse is one of their greatest obstacles. Modalists (Oneness) will also use this verse to say, "See? Jesus is God," and then argue He is *also* the Father. But this ignores the context of the whole book of John, which clearly distinguishes the Father from the Son (e.g., John 17:1-5). Thomas's confession is the climax of John's gospel, which was written "that ye might believe that Jesus is the Christ, the **Son of God**" (John 20:31)—not that He is the Father.

Verses of Apparent Support: (Arian): John 14:28; Colossians 1:15

Verses of Correction: John 20:28; John 1:1; 1 Timothy 3:16; Philippians 2:6; Romans 9:5; Hebrews 1:8; John 10:30

Logical Fallacy Analysis: The Arian argument that Thomas was *not* speaking *to* Jesus is a **Fallacy of Denying the Antecedent**. The text provides the clear antecedent: "Thomas answered and said **unto him**." The Arian argument simply denies this plain fact. It is a willful disregard for the clear grammar of the text. Their argument that Jesus is "a god" but not "the God" is a **Fallacy of Equivocation**. They are playing a word game with "God," creating a new, unbiblical category of "mighty god" (which they liken to an angel) to avoid the plain meaning. The KJV knows only one God; to call Christ "my God" is to identify Him *as* that one God.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Arian's unbiblical assumption of Polytheism**. In order to "solve" the problem of Christ's deity, they invent a new, lesser category of "god"—"a mighty god." This means their system is not monotheistic; it has one "Almighty God" (Jehovah) and one "mighty god" (Jesus). This is a pagan, polytheistic framework. The KJV, in contrast, is radically monotheistic. There is "one God," and Jesus Christ is not *a* god *beside* Him; He *is* the one God, manifest in the flesh.

Question 55. How is Jesus described in Romans 9:5?

Answer 55. Topical Bible Study Correction (KJV): In Romans 9:5, the Apostle Paul, while tracing the great privileges of his kinsmen, the Israelites, reaches a crescendo by identifying Christ as the source of all. He lists their advantages: "Whose are the fathers, and of whom **as concerning the flesh Christ came...**" This part of the verse affirms the true and complete **humanity** of Christ—He came from the physical bloodline of Israel, the seed of Abraham and David, "as concerning the flesh." But Paul does not stop there. He immediately follows this with one of the clearest and most powerful declarations of Christ's **deity** in all his epistles: "...**who is over all, God blessed for ever. Amen.**" Paul identifies the *same Christ* who came "in the flesh" as the one who is "over all" (sovereign) and who *is* "God blessed for ever." This is not a doxology *to* God *for* Christ, as some critics try to argue. The grammar, which is a single, unbroken clause, applies all these titles *directly to Christ*. He is the one who came in the flesh, He is the one who is over all, and He is the one who is God blessed for ever. This verse is a concise, perfect statement of the incarnation: Christ is both fully man ("concerning the flesh") and fully God ("God blessed for ever").

Scripture References: Romans 9:5; John 1:1; 1 Timothy 3:16; John 20:28; Philippians 2:6; Colossians 2:9; Hebrews 1:8; Titus 2:13

Anticipated Rebuttals: This is another verse that Arians (Jehovah's Witnesses) and liberal scholars must destroy. They argue that the verse should be *repunctuated*. They insist that there should be a "full stop" (a period) after "flesh." The verse would then read: "Of whom as concerning the flesh Christ came. [New sentence] Who is over all, God blessed for ever. Amen." In this distorted view, the second half of the verse is no longer describing *Christ*; it is a *new sentence*, a random burst of praise *to the Father*. This is a complete fabrication. There is no manuscript evidence to support this repunctuation. It is a change made for the *sole purpose* of avoiding the plain, inescapable declaration of Christ's deity. The KJV's continuous clause is the faithful and correct rendering of the Greek.

Churches Teaching Fallacies: This error is central to Arianism (Jehovah's Witnesses) and all Unitarian doctrines that deny Christ's deity. They are forced to *add* punctuation that does not exist in the original manuscripts to *break* the connection between "Christ" and "God blessed for ever." Modern translations like the NIV and ESV often add a "footnote" suggesting this alternate punctuation, thereby casting doubt on the verse's power and giving support to the Arian heresy.

Verses of Apparent Support: (Textual criticism, not scripture).

Verses of Correction: Romans 9:5 (KJV); John 1:1; 1 Timothy 3:16; John 20:28; Colossians 2:9; Titus 2:13; 1 John 5:20

Logical Fallacy Analysis: The Arian argument to repunctuate the verse is a **Fallacy of Punctuation** (a form of **Eisegesis**). They are *adding* a period where none exists in the Greek text to completely change the meaning of the sentence. This is textual manipulation, not translation. It is like taking the statement, "I present my CEO, a brilliant leader and a true friend" and arguing it should be two sentences: "I present my CEO. A brilliant leader and a true friend..." (implying the second half refers to someone else). This is a dishonest handling of the text, motivated entirely by doctrinal bias.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Rationalist Fallacy** that "a man cannot be God." Because their philosophy *forbids* the incarnation, they must deny any verse that teaches it. When the KJV presents a clear statement like Romans 9:5, which explicitly calls the man Christ "God blessed for ever," their philosophy crashes into the text. Instead of abandoning their philosophy, they abandon the text, using any means necessary (like adding a period) to make the verse "fit" their rationalist, anti-supernatural worldview.

Question 56. According to John 1:3, what was made by "the Word"?

Answer 56. Topical Bible Study Correction (KJV): John 1:3 establishes the Word (who John 1:1 identifies as God the Son) as the divine, omnipotent agent and creator of everything that exists. The KJV states this truth with absolute, sweeping finality: "**All things were made by him; and without him was not any thing made that was made.**" This statement is total and absolute, leaving no exceptions. "All things" includes the entire universe, all matter, all energy, all time, and all life, both visible and invisible, including angels, principalities, and powers (as Colossians 1:16 confirms). The verse then reinforces this with a "double negative" for unmistakable certainty: "without him was not *any thing* made that was made." This proves two foundational truths. First, the Word is eternal and **uncreated**, for He Himself *made* all created things. If He made "any thing that was made," then He Himself cannot be a "made" or "created" being. Second, He is fully **God**, for the act of creation from nothing (Genesis 1:1) is the quintessential, exclusive act of the one God. This verse, therefore, establishes the Son as the co-creator with the Father, the divine agent by whom "are all things" (1 Corinthians 8:6).

Scripture References: John 1:3; Colossians 1:16-17; Genesis 1:1; 1 Corinthians 8:6; Hebrews 1:2; Hebrews 1:10; Ephesians 3:9; Psalm 102:25

Anticipated Rebuttals: The Arian (Jehovah's Witness) cannot escape this verse, so they must twist it. Their doctrine states that "Jehovah" created the Son (Michael the Archangel) *first*, and *then* the Son created "all *other* things." This is a direct, flagrant contradiction of the KJV. The text does not say "all *other* things were made by him." It says "**All things** were made by him." Furthermore, it says "without him was not **any thing** made that was made." If the Son *Himself* was "made," then this verse would be a lie. The Arians are forced to *add the word "other"* into their Bibles (e.g., in Colossians 1:16-17) to protect their heresy. The KJV's simple, absolute "all things" and "any thing" completely dismantles their doctrine.

Churches Teaching Fallacies: This is the central error of Arianism (Jehovah's Witnesses), which originated with Arius (c. 336 AD). Arius taught that the Son was the first and highest *creature*, not the eternal Creator. The KJV of John 1:3 and Colossians 1:16 is a divine safeguard against this. By stating "all things," the KJV includes the Son in the category of "Creator" and excludes Him from the category of "created." The Arian doctrine can only survive by *altering* the KJV text.

Verses of Apparent Support: (Arian): Colossians 1:15 ("firstborn"); Revelation 3:14 ("beginning of the creation")

Verses of Correction: John 1:3; Colossians 1:16; Genesis 1:1; Hebrews 1:10; John 1:1

Logical Fallacy Analysis: The Arian argument that the Son created "all *other* things" is a classic case of **Eisegesis** (reading into the text). They are literally *inserting a word* ("*other*") that does not exist in the Greek manuscripts to change the meaning of the verse. This is not translation; it is doctrinal corruption. It is like a man found with stolen goods who claims "all things" in his bag are his, and the police officer says, "No, you mean all *other* things, *except* the stolen goods, are yours." The Arian is forcing the word "other" into the Bible to acquit their doctrine.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Hierarchicalism** (or Subordinationism). The Arian mind cannot accept the KJV's revelation of a Godhead where creation is a *unified act* by co-equal persons (Father, Son, and Spirit). Their philosophy *requires* a single, supreme "First Cause" (the Father) who then *delegates* creation to a lesser, secondary "демиург" (the Son). This is a pagan, Gnostic, and Platonic concept, not a biblical one. The KJV shows creation *from* the Father, *through* the Son, and *by* the Spirit (Job 33:4).

Question 57. What does Colossians 1:16-17 teach about the Son's role in creation?

Answer 57. Topical Bible Study Correction (KJV): Colossians 1:16-17 provides the most detailed and comprehensive KJV description of the Son's absolute supremacy as both Creator and Sustainer. It states, "For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**" (v. 16). This verse identifies the Son not only as the divine *agent* of creation ("by him") but also as the ultimate *purpose* and *goal* of creation ("for him"). He created everything, seen and unseen, including all angelic hierarchies ("thrones, or dominions"). The next verse (v. 17) affirms His eternal pre-existence and His role as Sustainer: "And **he is before all things, and by him all things consist**." He is not just the creator who walked away; He is the pre-existent, eternal God who actively "consists" or *holds together* the very fabric of reality—every atom, every galaxy, every law of physics—by His own personal and omnipotent power. He is the Creator, the Sustainer, and the Goal of all existence.

Scripture References: Colossians 1:16-17; John 1:3; Hebrews 1:2-3; Hebrews 1:10; 1 Corinthians 8:6; Genesis 1:1; Revelation 4:11

Anticipated Rebuttals: This passage is a nightmare for Arians (Jehovah's Witnesses). As with John 1:3, they must *alter the text* to survive. Their "New World Translation" inserts the word "other" *four times* into these two verses where it does not exist in the original Greek: "By means of him all *other* things were created... all *other* things have been created through him... Also, he is before all *other* things, and by means of him all *other* things were made to exist." This is a blatant and deceptive corruption of the KJV. They are forced to *add to the Word of God* to demote the Son to a creature who created "other" creatures. The KJV's simple "all things" proves He is the uncreated Creator. They also attack the term "firstborn of every creature" (v. 15), claiming it means "first created." This is false; "firstborn" is a title of *rank* and *pre-eminence*, as David was made "firstborn, higher than the kings of the earth" (Psalm 89:27), even though he was the *youngest* son.

Churches Teaching Fallacies: This is the core teaching of Arianism (Jehovah's Witnesses). Their doctrine cannot stand without *adding the word "other"* to Colossians 1:16-17. This act of "adding

to" the words of Scripture is a grievous sin (Revelation 22:18). The KJV, by faithfully *omitting* "other" (because it is not there), preserves the truth of Christ's absolute deity as Creator.

Verses of Apparent Support: (Arian): Colossians 1:15; Revelation 3:14

Verses of Correction: Colossians 1:16-17 (KJV); John 1:3; Hebrews 1:10; Psalm 89:27; John 1:1

Logical Fallacy Analysis: The Arian insertion of the word "other" is a clear **Fallacy of Eisegesis** (reading into the text), and it is a deliberate **Textual Manipulation**. This is not a "translation choice"; it is a doctrinal fabrication designed to make the text say the opposite of what it means. It is like a child, told to "eat all your vegetables," who then adds the word "other" and claims it means "eat all vegetables *other* than the broccoli." It is a dishonest handling of a plain command. Their argument about "firstborn" is a **Fallacy of Equivocation**, where they take a word that means "pre-eminent in rank" and insist it must mean "first in time."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Subordinationism**. The Arian's non-negotiable, *a priori* belief is that the Son *must* be a creature, subordinate in *nature* to the Father. This belief is their "god." When the KJV text contradicts this belief, they will not abandon their philosophy. Instead, they will *alter the KJV text* (by adding "other") to force the Bible to bow to their philosophy. This is the definition of a false doctrine: it places a human tradition in judgment over the plain Word of God.

Question 58. What title is given to Jesus in Revelation 1:8 and Revelation 1:11?

Answer 58. Topical Bible Study Correction (KJV): In the first chapter of Revelation, the KJV reveals the full deity of Jesus Christ by applying to Him the exclusive, eternal titles of God Almighty. In Revelation 1:8, we hear the declaration, "I am **Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, **the Almighty**." This is unmistakably the title of the one, supreme, omnipotent God. Then, just three verses later (v. 11), the glorified Jesus Christ speaks to John, claiming this very same identity: "Saying, **I am Alpha and Omega, the first and the last...**" He repeats this claim in verse 17, "I am the first and the last." And again in Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last." This parallel is a divine identification. The title "Alpha and Omega," "the first and the last," belongs to God alone (as affirmed in Isaiah 44:6, "I am the first, and I am the last; and beside me there is no God"). By Jesus Christ claiming this exclusive, eternal title *as His own*, He is explicitly identifying Himself as the eternal God, the "Almighty," who was, and is, and is to come.

Scripture References: Revelation 1:8; Revelation 1:11; Revelation 1:17-18; Revelation 22:13; Isaiah 44:6; Isaiah 48:12; Revelation 2:8

Anticipated Rebuttals: Critics (like Arians) will argue that "the Lord" speaking in verse 8 is God the Father, and "Jesus" speaking in verse 11 is a separate, lesser being. They try to *divide* the titles, claiming "Almighty" belongs only to the Father. This fails for two reasons. First, both the Father (v. 8) and the Son (v. 11) claim the *exact same* title: "Alpha and Omega." This title is used

interchangeably, proving they share the same eternal nature. Second, the speaker in verse 8 is "the Lord, which is, and which was, and which is to come," a title applied directly to Jesus in Revelation 1:17-18 ("I am the first and the last: I am he that liveth, and *was dead*; and, behold, I am alive for evermore..."). Only Jesus "was dead." Therefore, the one who "was dead" is also "the first and the last" and "the Almighty." The KJV's testimony is unified: Jesus Christ is the Almighty God.

Churches Teaching Fallacies: This is the Arian heresy (Jehovah's Witnesses). They must deny that Jesus is "the Almighty." Their "New World Translation" actually *removes* the phrase "I am Alpha and Omega" from Revelation 1:11, because it so clearly identifies Jesus with the "Almighty" in verse 8. This is another case of them *removing* words from the KJV to protect their doctrine. The KJV, by including this phrase, preserves the divine testimony that Jesus Christ is the "Alpha and Omega" and "the Almighty."

Verses of Apparent Support: (Arian): John 14:28; 1 Corinthians 15:28

Verses of Correction: Revelation 1:8, 11, 17-18; Revelation 22:13; Isaiah 44:6; John 1:1; John 10:30; Philippians 2:6

Logical Fallacy Analysis: The Arian argument that the speaker in v. 8 is different from the speaker in v. 11 is a **Fallacy of Division**. They are attempting to *divide* the attributes of God, assigning "Almighty" to the Father and "First and Last" to the Son. The KJV refutes this by showing they *both* claim the *same* title ("Alpha and Omega"). Their *removal* of the phrase from verse 11 in their own Bibles is a **Textual Manipulation** fallacy. They are physically removing the evidence that contradicts their claim, which is the most dishonest form of argumentation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Hierarchicalism**. The Arian cannot accept the idea of co-equal, co-eternal persons. Their philosophy *demand*s that one must be "Almighty" and the other must be "lesser." The KJV's revelation of a Godhead where *both* the Father and the Son can be called "Almighty" and "Alpha and Omega" (because they are one God) is philosophically unacceptable to them. They must, therefore, either divide the titles or delete the text to make the KJV conform to their pagan, hierarchical philosophy.

Question 59. How does Hebrews 1:3 describe the Son in relation to the Father's person?

Answer 59. Topical Bible Study Correction (KJV): Hebrews 1:3 describes the Son as the perfect, exact, and living revelation of the Father's essential nature. The KJV states that the Son is "**the brightness of his glory, and the express image of his person.**" This is a profound, two-part definition. First, He is the "brightness" (*apaugasma*) of the Father's glory. This is like the radiance that comes from the sun. The radiance is not the sun itself, but it is *inseparable* from the sun, of the *same nature* as the sun, and the *only way* one can experience the sun's glory. This shows the Son is distinct from the Father, but co-eternal, co-existent, and of the very same divine nature. Second, He is the "express image" (*charakter*) of the Father's "person" (or *hypostasis*, substance). A *charakter* was the stamp or die used to make an imprint on a coin. The imprint is the "express image" of the die. It perfectly reveals the nature of the die that made it. This means the Son is the perfect, precise, and visible imprint of the Father's invisible, divine essence. He is not a *mere*

picture; He is the very stamp of God's being. This verse establishes that to see the Son is to see the Father's exact character and nature (as Jesus said in John 14:9). It also affirms His deity by stating He is "upholding all things by the word of his power," a work only God can do.

Scripture References: Hebrews 1:3; John 14:9; Colossians 1:15; 2 Corinthians 4:4; John 1:14; John 1:18; Colossians 2:9

Anticipated Rebuttals: Arians (Jehovah's Witnesses) will attack the word "image." They will argue that an "image" is, by definition, separate from and *lesser than* the original. They will point to Colossians 1:15 ("the image of the invisible God") and claim this proves Jesus is not God, but merely a *picture* of God, just as a man can be an "image" of God (1 Corinthians 11:7). This fails because it ignores the *qualifying* words in Hebrews 1:3. The KJV doesn't just say "image"; it says "**express image of his person**," which means an exact duplication of the *substance*. A man is *made* in God's image (a reflection), but Christ *is* the "express image" (a replication). Furthermore, the verse *begins* by calling Him the "brightness of his glory," which is not a "lesser" substance but the *same* substance. The Arian argument conveniently ignores this first clause.

Churches Teaching Fallacies: This is the Arian heresy (Jehovah's Witnesses). They must reduce Christ to a mere "image" in the sense of a "copy" or "reflection," rather than the KJV's clear meaning of a "perfect expression" or "replication." The KJV's use of "brightness" and "express image" *together* forms a divine safeguard, proving that the Son is not a lesser being but the perfect, co-equal manifestation of the Father's own substance.

Verses of Apparent Support: (Arian): Colossians 1:15; 1 Corinthians 11:7; John 14:28

Verses of Correction: Hebrews 1:3; John 14:9; 2 Corinthians 4:4; Colossians 2:9; Philippians 2:6; John 1:1

Logical Fallacy Analysis: The Arian argument on "image" is a **Faulty Analogy**. They draw a false comparison between Christ as the "image" and man as the "image." This is like arguing that because a child's crayon drawing of the sun is an "image," a photograph of the sun must also be a "child's drawing." It ignores the *quality* and *context* of the word. The KJV's context for Christ is "brightness of his glory" and "express image of his person," which is a "Category 1" image (an exact replication). Man is a "Category 2" image (a "reflection"). The Arian argument dishonestly conflates the two.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Platonic Philosophy of Forms**. In Plato's philosophy, the "real" world is the world of perfect, invisible "forms" (ideas), and the physical world we see is just a world of "shadows" or "images" of that reality. The "image" is always lesser than the "form." Arians apply this pagan philosophy to the Bible. They see the Father as the "Form" (the "real" God) and the Son as the "Image" (the "lesser" copy). The KJV's worldview is not Platonic. It presents the Son as the *revelation* of the Father, the "fulness of the Godhead bodily" (Colossians 2:9), not a "shadow" of Him.

Question 60. What does Isaiah 9:6 call the child that is born and the son that is given?

Answer 60. Topical Bible Study Correction (KJV): Isaiah 9:6 is one of the Old Testament's most powerful and direct prophecies of the incarnation, bestowing five majestic, divine titles upon the coming Messiah. The prophecy states, "For unto us **a child is born**, unto us **a son is given**: and the government shall be upon his shoulder: and his name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**" This is a staggering revelation. The prophecy explicitly links His humanity ("a child is born") with His pre-existent deity ("a son is given"). This child, who will be born in time, is the same eternal Son who is *given* from eternity. And His "name" (His character and nature) will be: "Wonderful, Counsellor." But then, the prophecy gives Him two titles that belong exclusively to the one God of Israel: "**The mighty God**" and "**The everlasting Father**" (or, "Father of eternity," the originator of everlasting time). This child is not just a human king or a prophet. He *is* the "mighty God" Himself, robed in flesh. This Old Testament prophecy is an ironclad proof of the incarnation, declaring that the child in the manger is, and always was, God.

Scripture References: Isaiah 9:6; Matthew 1:23; 1 Timothy 3:16; John 1:1, 14; Titus 2:13; Hebrews 1:8; Isaiah 7:14; John 14:9

Anticipated Rebuttals: Arians (Jehovah's Witnesses) will argue that "mighty God" is a *lesser* title than "Almighty God." They will claim that angels or even human judges are called "gods" (Psalm 82:6) and that this just means Jesus is a "mighty" but *created* being. This fails because the title is paired with "The everlasting Father," a clear reference to eternality, which no creature possesses. Modalists (Oneness) will seize on the title "The everlasting Father" and claim this *proves* Jesus *is* the Father. This is a misreading of the title. It does not say He is "God the Father" (a title of personhood). It calls Him "The everlasting Father" or "Father of eternity," which is a title of *attributes*—He is the *originator* or *creator* of eternity itself. He is a "father" to His people in the sense of a loving, eternal protector. It does not mean He is the same person as the Father He prays to in John 17.

Churches Teaching Fallacies: The Arian heresy (Jehovah's Witnesses) is refuted by the title "The mighty God," which, in the monotheistic context of Isaiah, can only refer to the one God. The Modalist heresy (United Pentecostal Church) is refuted by a proper understanding of the title "everlasting Father" as a description of Christ's *eternal nature* and *protective role*, not a confusion of His *person* with God the Father. The KJV, by presenting all these titles together, provides a balanced picture of the God-man.

Verses of Apparent Support: (Arian): Psalm 82:6; John 10:34. (Modalist): Isaiah 9:6; John 14:9.

Verses of Correction: Isaiah 9:6 (harmonized); John 1:1; 1 Timothy 3:16; John 17:1-5; Matthew 3:16-17; Titus 2:13

Logical Fallacy Analysis: The Arian argument is a **Fallacy of Equivocation**. They are equivocating the word "God." They claim that because human judges are *metaphorically* called "gods" (as in "representing" God), the title "The mighty God" must also be metaphorical. This is a false comparison. The context of Isaiah 9:6 is a list of *absolute, divine* titles: "Wonderful, Counsellor... everlasting Father." It is not a metaphorical judgeship. The Modalist argument is also

a **Fallacy of Equivocation**, where they assume "Father" *must* mean "God the Father," ignoring the common use of "father" as "originator" or "source" (e.g., Abraham is the "father" of many nations).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. The Arian's error is **Hierarchicalism**; they *must* have a "lesser god" and a "greater God." The Modalist's error is **Radical Monism**; they *must* have only "one person." Both are rigid, philosophical boxes. The KJV's revelation of the incarnation—the "child" who *is* the "mighty God"—shatters both. The God-man is a truth that cannot be contained in man-made philosophy. It must be accepted by faith.

Question 61. What does Jesus claim to have with the Father "before the world was" in John 17:5?

Answer 61. Topical Bible Study Correction (KJV): In His great high priestly prayer, Jesus Christ makes a definitive statement of His own eternal pre-existence and co-equal deity with the Father. He prays, "And now, O Father, glorify thou me with thine own self with the **glory which I had with thee before the world was.**" This single verse is an irrefutable testimony from the Son Himself, dismantling any doctrine that would attempt to relegate Him to the status of a created being. This is not the prayer of a creature asking for a *new* glory, but the request of an eternal Son to be restored to the glory that was His by nature, a glory He possessed in face-to-face communion ("with thee") with the Father before time, space, or matter ever existed. This glory is not a derived or reflected light; it is the shared, intrinsic glory of the Godhead. This verse proves His distinct personhood, as He was "with" the Father, and His full deity, as He "had" this glory. It shatters the Arian heresy, which posits that Christ was the first and highest creation *of* God. How could He be a creation if He existed *with* God, sharing His glory, *before* anything was created? This pre-existent glory is the entire foundation for His incarnation. He who was rich, for our sakes, became poor; He veiled His divine glory to take on the form of a servant. His resurrection and ascension were not a promotion *to* godhood, but a restoration *to* the glory He already and eternally possessed. The KJV text is explicit: the Son's relationship with the Father is not a temporal arrangement but an eternal reality.

Scripture References: John 17:5; John 1:1-2; John 1:14; John 1:18; John 8:58; John 17:24; Philippians 2:5-8; Colossians 1:15-17; Hebrews 1:3; Revelation 5:12-13

Anticipated Rebuttals: The primary **rebuttal**, championed by Arians and modern groups like Jehovah's Witnesses, is that this "glory" was not an inherent, divine glory, but rather a "glory of position" that God *planned* for Him before the world began. They will argue that Christ, as the "firstborn of every creature" (Colossians 1:15), was simply the first being created, and God *foreordained* this future glory for Him. This interpretation attempts to make Christ a creature, however exalted. This **rebuttal** fails because it completely ignores the Son's own words. Jesus does not say, "the glory which thou *preparedst* for me." He says, "the glory which I **had** with thee." The verb is past tense, indicating actual possession. He *had* it. Furthermore, the **rebuttal** twists the meaning of "firstborn" (prototokos) from its true sense of pre-eminent heir and sovereign ruler over creation into a temporal meaning of "first-created," which the context of Colossians 1:16 ("For by him were all things created") explicitly contradicts. If He created *all things*, He cannot be part of "all things."

Churches Teaching Fallacies: This error is the cornerstone of Arianism, the heresy introduced by Arius of Alexandria around AD 318. Arius taught that the Son was a created being, not co-eternal with the Father. This doctrine was condemned at the Council of Nicaea in AD 325. Today, this exact heresy is perpetuated by Jehovah's Witnesses, who explicitly teach that Jesus is Michael the Archangel, a created being, and not the almighty God. Other groups, while less explicit, functionally diminish Christ's pre-existent deity by treating Him as a subordinate or lesser god, failing to grasp the glory He "had" with the Father from all eternity.

Verses of Apparent Support: Colossians 1:15; Proverbs 8:22; Revelation 3:14

Verses of Correction: John 17:5; John 1:1-3; John 8:58; John 10:30; Isaiah 44:6; Colossians 1:16-17; Philippians 2:6; Hebrews 1:3; Hebrews 1:8

Logical Fallacy Analysis: The opposing argument relies on the **Fallacy of Equivocation**, specifically on the word "glory." It attempts to equate the *inherent glory of God* with the *bestowed glory of an exalted creature*. A king has inherent glory by his nature and position; a servant who performs well may be "glorified" or "honored" by the king, but this is a derived honor, not an inherent one. The **rebuttal** argues that Christ's glory was of the second type. This is like claiming that because a loyal general is "honored" by the king, he is therefore of the royal bloodline. It is a false comparison. Jesus's claim in John 17:5 is to the glory of the bloodline, the glory of shared nature, which He "had" with the Father.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Subordinationism**. This view, stemming from a rigid, hierarchical understanding of reality, cannot comprehend two persons being truly co-equal. It demands that if there is a "Father" and a "Son," one *must* be superior in nature and the other *must* be inferior. It imposes a human, temporal family structure onto the eternal Godhead. This philosophical bias *forces* the opponent to misread any text about the Son's pre-existence as a statement of His creation, because their system has no category for a Son who is eternally "with" and "is" God. The KJV, however, presents this very truth.

Question 62. How does the Son uphold "all things" according to Hebrews 1:3?

Answer 62. Topical Bible Study Correction (KJV): Hebrews 1:3 reveals the Son's active, continuous, and omnipotent role as the Sustainer of the entire universe. The KJV states that He is "**upholding all things by the word of his power.**" This is not a passive or delegated role; it is the direct exercise of His own divine omnipotence. The word "upholding" signifies that He is actively bearing, carrying, and maintaining the existence of "all things." The cosmos does not run on its own like a clock wound up by a distant creator; it is held together, moment by moment, by the personal and powerful will of the Son. The instrument of this preservation is "the word of his power." This is the same creative Word of Genesis 1 and John 1:1. The Son, who spoke all things into existence, now keeps all things in existence by that same personal, powerful Word. This attribute belongs to God alone. No creature, not even the highest archangel, can "uphold all things." This text is a direct parallel to Colossians 1:17, which states, "by him all things consist." The word "consist" means to be held together, to cohere. The Son is the divine "glue" of the universe, the gravitational and atomic force that keeps every star in its orbit and every atom from dissolving into

chaos. This is a work that only God can do, and it proves that the Son is not a passive agent but the active, omnipotent God on the throne.

Scripture References: Hebrews 1:3; Colossians 1:17; John 1:1-4; Acts 17:28; Nehemiah 9:6; Psalm 104:24-30; Revelation 4:11; Colossians 1:16

Anticipated Rebuttals: Opponents who deny Christ's full deity, particularly Arians, argue that the phrase "upholding all things by the word of his power" means that the Son is merely acting as God's *agent*, wielding the Father's power, not His own. They would point to the Father as the ultimate source of this "power," and the Son as the channel through which it flows. This **rebuttal** attempts to preserve the Son's status as a creature by making Him a conduit, not the source. This interpretation collapses upon closer examination of the text. The KJV does not say He upholds all things "by the word of the *Father's* power." It says "by the word of **his** power," attributing the power directly to the Son. This is possessive. The power belongs to Him. This is confirmed by Colossians 1:17, which states "by him all things consist." He is not a wire; He is the power station. The attempt to separate Christ's power from the Father's power is a false dichotomy; they are one. The Son wields the power of the Godhead because He *is* the Godhead, the "express image" of the Father's person.

Churches Teaching Fallacies: This Arian error, originating with Arius of Alexandria (c. AD 318), is the central doctrine of Jehovah's Witnesses. They teach that Jesus is a powerful, created being (Michael the Archangel) whom Jehovah *uses* to accomplish His will. They deny that Jesus possesses inherent, omnipotent power. They must twist this verse to mean He is using a delegated power. This heresy was condemned at Nicaea (AD 325) for its clear contradiction of Scripture. The KJV, by ascribing "his power" directly to the Son as the one who "upholds all things," stands as a direct refutation of this ancient and modern heresy.

Verses of Apparent Support: John 5:19; John 14:10; 1 Corinthians 8:6

Verses of Correction: Hebrews 1:3; Colossians 1:17; Colossians 1:19; Colossians 2:9; John 1:1-4; John 10:30; Revelation 1:8; Matthew 28:18

Logical Fallacy Analysis: The opposing argument is a **Fallacy of Division**. This fallacy incorrectly assumes that attributes of the whole cannot be applied to the parts. In this case, the opponent argues that because the "Godhead" is one, the attribute of "omnipotence" must reside *only* in the Father as the source, and cannot be *fully* possessed by the Son. This is like arguing that because a fire is one "fire," a flame taken from it is not *also* fully fire. The KJV teaches that the Son is not a *part* of God, but the "fulness of the Godhead." He is not a lesser flame; He is the "brightness of his glory." Therefore, He possesses all the attributes of the whole, including the power to uphold "all things."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Deism**. Deism is the belief in a creator "watchmaker" who builds the universe, winds it up, and then lets it run on its own without intervention. The Arian **rebuttal** functionally applies this logic to the Son, demoting Him from the active Sustainer to a mere agent of the *original* creation. The KJV refutes this by presenting a God

who is not distant but intimately involved. "Upholding all things" is a continuous, present-tense action. The Son is not a deistic architect; He is the living, breathing, and present Sustainer in whom "we live, and move, and have our being."

Question 63. What name is given to "the Word of God" in Revelation 19:13 and Revelation 19:16?

Answer 63. Topical Bible Study Correction (KJV): In the nineteenth chapter of Revelation, the glorified Son returns to earth in triumphant judgment. He is first identified by His eternal nature: "his name is called **The Word of God**" (Revelation 19:13). This directly connects the warrior-king of the apocalypse with the eternal Creator of John 1:1. But as He rides forth to "tread the winepress of the fierceness and wrath of Almighty God," the KJV reveals His ultimate name of absolute sovereignty, "written on his vesture and on his thigh": "**KING OF KINGS, AND LORD OF LORDS**" (Revelation 19:16). This is not merely a title of respect; it is the supreme and exclusive name of God Himself. In the Old Testament, "Lord of lords" is a title reserved for Jehovah, the one God of Israel. Deuteronomy 10:17 states, "For the **LORD** your God is God of gods, and **Lord of lords**, a great God, a mighty, and a terrible." By applying this absolute, divine title to Jesus Christ, the KJV makes a final, unassailable declaration of His full deity. He is not *a* king; He is the King *over* all other kings. He is not *a* lord; He is the Lord *over* all other lords. This name signifies His ultimate authority over every power in heaven and on earth, both human and angelic. The warrior on the white horse is none other than the "Almighty" God of Revelation 1:8, come to execute judgment and establish His eternal kingdom.

Scripture References: Revelation 19:13; Revelation 19:16; Deuteronomy 10:17; Psalm 136:3; 1 Timothy 6:14-15; Revelation 1:8; Revelation 17:14; John 1:1; Isaiah 9:6

Anticipated Rebuttals: The Arian **rebuttal** to this is to claim that "King of kings, and Lord of lords" is a *delegated* title, not an *inherent* one. They argue that Jehovah (the Father) *granted* this title to His Son, Jesus, as a reward for His faithfulness, but that the Father remains the "one true" God and Lord. They will point to 1 Timothy 6:15, which applies the title to "the blessed and only Potentate," whom they identify *only* as the Father. This **rebuttal** attempts to create a division between the Father and the Son, making the Son a "lesser" Lord who rules *on behalf of* the "greater" Lord. This fails to harmonize Scripture. The KJV text in 1 Timothy 6:14-15 applies the title directly to the "appearing of our **Lord Jesus Christ**," identifying *Him* as the "only Potentate, the King of kings, and Lord of lords." Furthermore, Revelation 17:14 states the Lamb (Christ) shall overcome, "for he **is** Lord of lords, and King of kings." It is His inherent nature, not just a delegated title.

Churches Teaching Fallacies: This heresy, originating with Arius of Alexandria (c. AD 318) and condemned at Nicaea (AD 325), is the official doctrine of Jehovah's Witnesses. They deny that Jesus is Jehovah God. They teach that Jehovah is the supreme "Lord of lords" and that Jesus is a lesser, created "Lord" who was *given* authority. This unbiblical, hierarchical system is a direct contradiction of the KJV, which gives the supreme title of "Lord of lords" to both the Father (Deuteronomy 10:17) and the Son (Revelation 19:16), proving they are one God.

Verses of Apparent Support: 1 Corinthians 8:6; 1 Corinthians 15:24-28; John 17:3

Verses of Correction: Revelation 19:16; Revelation 17:14; 1 Timothy 6:14-15; Deuteronomy 10:17; John 10:30; John 1:1; Philippians 2:9-11

Logical Fallacy Analysis: The opposing argument relies on the **Fallacy of the False Dilemma** (or False Dichotomy). It wrongly presents two options as the only possibilities: *Either* the Father is the "Lord of lords," *or* the Son is. Since the KJV clearly identifies the Father as the one God, they conclude the Son *cannot* also be the "Lord of lords" in the same, ultimate sense. This fallacy ignores the third, biblical option: that the "one God" of Scripture is a compound unity, and that the Father and the Son *both* fully possess the divine nature and *share* the divine name. It is like arguing, "This flame is either fire, or *that* flame is fire." The logical answer is that both are fully fire because they share the same essence.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Radical Monism**. This is an unbiblical, philosophical insistence on God's "oneness" as a sterile, mathematical singularity (like the number one). This rigid monism, which has more in common with Greek philosophy or even Islam than the KJV, cannot process the concept of a "compound unity" (like the "one flesh" of Genesis 2:24). Because their philosophy *demand*s that God be a single, solitary person, they *must* demote the Son to a created being. The KJV, however, reveals a God who is "one LORD" (Deuteronomy 6:4) but is also "us" (Genesis 1:26).

Question 64. How does Colossians 2:9 (which uses the word "Godhead") affirm the full deity of Christ?

Answer 64. Topical Bible Study Correction (KJV): Colossians 2:9 provides one of the most explicit, powerful, and complete affirmations of Christ's full deity in all of Scripture. The KJV states, "For in him dwelleth **all the fulness of the Godhead bodily**." This single verse is a fortress of truth, meticulously constructed to leave no room for heretical interpretation. First, it claims "all the fulness." This is not a *portion* of God, not a *measure* of divinity, not a *spark* of the divine. It is the entirety, the totality, the complete and undivided essence of God's nature. Second, it specifies the "Godhead." This is the KJV's precise term for the very *substance* of divinity, the *quality* of being God. It is everything that makes God, God. Third, it says this "fulness" *dwells* in Him. This is not a temporary visitation, like the Spirit anointing a prophet, but a permanent, personal residence. Finally, it states this indwelling is "bodily." This is not a phantom possession or a mere spiritual union. The absolute, complete, and total essence of the one God is permanently and physically united to the human body of Jesus Christ. This verse, therefore, establishes that Jesus is not merely "godly" or "divine"; He is, in His very person, the complete and total embodiment of God Himself, made visible and tangible.

Scripture References: Colossians 2:9; Colossians 1:19; John 1:1; John 1:14; 1 Timothy 3:16; John 14:9-10; Hebrews 1:3; Philippians 2:6; John 10:30

Anticipated Rebuttals: Those who deny Christ's deity, such as Gnostics in the first century and their spiritual descendants today, propose two main **rebuttals**. The first is that "fulness" (pleroma) refers to a *delegated* power or authority from God, not His actual *essence*. They argue God *filled* Jesus with His power, much like one might fill a cup. The second, more subtle **rebuttal**, is that

"Godhead" here simply means "divinity" in a general sense, and that Christ *manifests* God's qualities, but does not *possess* His essence. This Gnostic-style argument seeks to separate the "divine" from the "flesh," claiming the true God could never inhabit a physical body. Both **rebuttals** are attempts to empty the verse of its power. They are refuted by the KJV's own context. Colossians 1:19 states, "For it **pleased the Father** that in him should all fulness dwell." This shows it was a deliberate, sovereign act, not a mere anointing. The word "bodily" is the final nail in the coffin of these arguments, as it directly contradicts the Gnostic idea that the pure "Godhead" could not touch impure "flesh."

Churches Teaching Fallacies: The Gnostic heresy, which plagued the early church in the 1st century AD (and which the apostle Paul is directly refuting in Colossians), taught that spirit was good and matter (flesh) was evil. Therefore, they could not accept that God truly became a man. This ancient error echoes in modern New Age philosophies that speak of a "Christ consciousness" or a "divine spark" in everyone, effectively reducing Jesus to a mere man who was *fully aware* of his inner divinity, rather than being the *unique* embodiment of the Godhead. Similarly, Arian groups like Jehovah's Witnesses must twist this verse, claiming "Godhead" here means only a "divine quality," not the fulness of God Himself.

Verses of Apparent Support: John 14:28; 1 Corinthians 15:28; Mark 10:18

Verses of Correction: Colossians 2:9; Colossians 1:19; John 1:1; John 1:14; 1 Timothy 3:16 (KJV); John 10:30; John 8:58; Philippians 2:6

Logical Fallacy Analysis: The opposing argument relies on a **Fallacy of Definition** (a form of Equivocation). The opponent deliberately redefines the key terms of the verse to strip them of their obvious meaning. "Fulness" is redefined to mean "partial," "Godhead" is redefined to mean "divine quality," and "bodily" is spiritualized to mean "in a body" but not *as* the body. This is a classic "death by a thousand qualifications." It is like arguing that a "solid gold bar" is not *really* solid gold, but is merely "gold-colored" and "mostly solid." The KJV text is simple and direct; the opponent must employ complex redefinitions to avoid what it plainly says.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Gnostic Philosophical Error of Dualism**. This philosophy posits an unbridgeable divide between the "good" world of spirit and the "evil" world of matter. To the Gnostic, it was philosophically *impossible* for the supreme, good God (the "Godhead") to permanently fuse Himself with a "corrupt" physical body. Therefore, they *must* reinterpret Colossians 2:9. They are not arguing from the KJV; they are "correcting" the KJV to fit their Greek philosophy. The KJV, in contrast, reveals the glory of the incarnation: that God so loved the world He *entered* it, "was made flesh," and sanctified matter by His presence.

Question 65. What does 1 John 5:20 call Jesus Christ?

Answer 65. Topical Bible Study Correction (KJV): At the very conclusion of his first epistle, the apostle John gives a final, summarizing, and climactic testimony to the identity of Jesus Christ. He writes, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." John

then immediately clarifies *who* this person, "him that is true," is: "**This is the true God, and eternal life**" (1 John 5:20). The KJV's grammar and context make the antecedent of "This" the subject at hand: "his Son Jesus Christ." John explicitly and unambiguously calls Jesus Christ "the true God." He does not say, "This is *a* true god," or "This is *like* the true God." He states that the Son *is* the true God. This declaration is sealed by the co-title, "and eternal life." In John's writings, "eternal life" is not just a gift *from* God; it is the Son Himself (1 John 1:2). This verse serves as the epistle's capstone, a final, definitive declaration of the absolute and full deity of the Lord Jesus Christ. It is John's ultimate answer to the Gnostic and Arian-style heresies that were beginning to deny the Son's true nature.

Scripture References: 1 John 5:20; John 1:1; John 1:4; John 17:3; 1 John 1:1-2; John 20:28; Romans 9:5; Titus 2:13; Hebrews 1:8; Isaiah 9:6

Anticipated Rebuttals: The Arian **rebuttal** is a grammatical argument. They insist that the pronoun "This" (in "This is the true God") refers *not* to the nearest antecedent ("his Son Jesus Christ"), but to the more distant one: "him that is true," which they define as the Father *only*. They argue the verse should be read as, "We are in the Father... even in his Son... [The Father] is the true God." This interpretation is a desperate attempt to sever the link between "Jesus Christ" and "the true God." It is grammatically weak and contextually false. The entire focus of the epistle is on the Son. Furthermore, it creates a tautology: "We know the Father... this is the Father." John's point is to identify the *Son* as the very "true God" and "eternal life" that He has been describing all along. The KJV's most natural reading is the correct one: Jesus Christ is the true God.

Churches Teaching Fallacies: This heresy, originating with Arius of Alexandria (c. AD 318), is the official doctrine of Jehovah's Witnesses. They must perform grammatical gymnastics on this verse to avoid its plain meaning. Their "New World Translation" inserts the word "by" to make it read "We are in union with the true one *by means of* his Son," severing the connection. This is a deliberate manipulation of the text to uphold their Arian heresy, which was condemned at the Council of Nicaea (AD 325) precisely because it contradicts cornerstone texts like 1 John 5:20.

Verses of Apparent Support: John 17:3; 1 Corinthians 8:6; John 14:28

Verses of Correction: 1 John 5:20; John 1:1; John 20:28; Romans 9:5; Titus 2:13; Philippians 2:6; Isaiah 9:6; John 10:30

Logical Fallacy Analysis: The opposing argument relies on **Special Pleading** and **Cherry Picking**. They *selectively* apply a grammatical rule (pronoun reference) that serves their doctrine, while ignoring the most natural and immediate antecedent ("Jesus Christ"). They are *cherry-picking* "him that is true" (the Father) while ignoring the parallel identification of the Son as "the true" (from 1 John 1:1-2) and "eternal life." It is like having a letter that says, "I have this message from the king, delivered by his son, Prince John. This is the royal heir." The opponent then argues "This" refers to the *king*, not Prince John, which makes no sense in the context of identifying the messenger.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of A Priori Conclusion**. An "a priori"

conclusion is a belief held *before* looking at the evidence, which then filters all evidence. The opponent's *a priori* belief is "Jesus cannot be God." This is a non-negotiable plank of their philosophy. Therefore, when they encounter 1 John 5:20, they do not ask, "What does this verse teach?" They ask, "How can we interpret this verse so that it *doesn't* teach that Jesus is God?" This is not Bible study; it is damage control. Their philosophy, not the KJV text, dictates their conclusion before the study even begins.

The Son: Relationship with the Father

Question 66. How does Jesus's statement "I and my Father are one" (John 10:30) affirm both His deity and His distinction from the Father?

Answer 66. Topical Bible Study Correction (KJV): Jesus's statement, "**I and my Father are one**" (John 10:30), is a perfect, concise, and profound revelation of the Godhead. It masterfully affirms two truths that heretics claim are contradictory: co-equal deity and distinct personhood. The "one" (Greek *hen*, a neuter noun) affirms His **deity** by claiming unity of *essence, nature, and power*. He is not claiming to be "one in purpose" in the way that a husband and wife are, a claim His disciples could also make. The Jews on site understood this distinction perfectly, which is why they immediately "took up stones again to stone him" (John 10:31). Their justification was not for claiming unity of *purpose*, but for blasphemy: "because that thou, being a man, **makest thyself God**" (John 10:33). They correctly interpreted His claim of being "one" with the Father as a direct claim to be God in nature. At the same time, the very grammar He uses affirms His **distinction**. He does not say, "I *am* the Father" or "I am *myself* the Father." He says, "**I and my Father**"—using plural subjects ("I" and "my Father")—"are" (a plural verb) "**one**" (a singular essence). The grammar itself proves two distinct persons. Thus, the verse is a brilliant paradox, simultaneously teaching that the Son is a distinct person *from* the Father, yet is not a separate being *from* God. He is co-distinct and co-equal.

Scripture References: John 10:30; John 10:31-33; John 17:21-22; John 1:1; John 5:18; Philippians 2:6; Genesis 2:24; John 14:9-10; 1 John 5:7

Anticipated Rebuttals: There are two primary **rebuttals** from opposite heresies. The **Arian** (like Jehovah's Witnesses) **rebuttal** claims "one" means only "one in purpose, unity, or agreement." They will point to John 17:22, where Jesus prays that His disciples may be "one, even as we are one," arguing that if the disciples can be "one," it must not mean one in essence. This fails because it ignores the Jews' immediate, violent reaction. They did not try to stone Jesus for preaching unity. They tried to stone Him for "making himself God." The **Modalist** (Oneness Pentecostal) **rebuttal** claims the verse *proves* Jesus *is* the Father, arguing "one" means one person. This fails because it ignores the plural grammar. Jesus clearly says "I *and* my Father," distinguishing two, just as "Peter *and* John" would distinguish two. The KJV text, taken as written, refutes both errors.

Churches Teaching Fallacies: The **Arian** heresy (Arius, c. AD 318) is taught today by Jehovah's Witnesses, who insist this verse means only unity of purpose. The **Modalist** heresy (Sabellius, c. AD 215), also known as Sabellianism or Oneness doctrine, is taught today by Oneness Pentecostal organizations (like the UPCI). They deny the distinction of persons and use this verse to claim that

the "Father" is just a title for the "Son." The KJV's simple, balanced statement refutes both of these ancient errors.

Verses of Apparent Support: (Arian): John 17:21-22; 1 Corinthians 3:8. (Modalist): John 14:9; Isaiah 9:6.

Verses of Correction: John 10:30-33 (context is key); John 1:1; John 17:5; John 14:16; Matthew 3:16-17; Philippians 2:6

Logical Fallacy Analysis: The Arian **rebuttal** uses a **Faulty Analogy**. It argues that because the "oneness" of the disciples (John 17:22) is a oneness of purpose, the "oneness" of the Father and Son *must* also be *only* a oneness of purpose. This is like arguing that because a "team" is "one" in purpose, the "one flesh" of a marriage (Genesis 2:24) is *also* only one in purpose. It ignores that "one" can describe different types of unity. The Jews' reaction proves they knew Jesus was claiming a unique, essential oneness. The Modalist **rebuttal** uses a **Fallacy of Reductionism**, ignoring the plural grammar ("I and my Father are") to *reduce* the entire statement down to the single word "one," which they then define as "one person."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. Both heresies suffer from the same **Philosophical Error: A Rejection of Paradox**. They operate from a human-centric, rationalist worldview that demands God be simplistic and mathematically reducible. The Arian says, " $1 + 1 = 2$," so the Father and Son must be two *separate beings* (one God, one creature). The Modalist says, " $1 = 1$," so the Father and Son must be *one person*. Both are terrified of the biblical truth: that in the divine realm, $1 + 1$ can equal 1. The KJV reveals a God who is a compound unity (Genesis 1:26 "us," Genesis 2:24 "one flesh"), a truth that human logic cannot fully contain but must accept by faith.

Question 67. What does Jesus state in John 14:28 regarding His Father?

Answer 67. Topical Bible Study Correction (KJV): In John 14:28, while comforting His disciples before His crucifixion, Jesus states, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I.**" This statement is a cornerstone truth, but it is willfully misinterpreted by those who deny Christ's deity. This verse does *not* contradict His deity (John 10:30) or His co-equality (Philippians 2:6). Rather, it describes a willing and temporary submission in **role**, **position**, and **function** for the purpose of redemption, not an inferiority of **nature** or **essence**. In the divine plan of salvation (the "economy" of the Godhead), the Father holds the role of the one who *sends*, and the Son willingly takes the role of the one who is *sent*. The sender is, in that relationship, "greater" in position than the one sent. Furthermore, Jesus is speaking from His incarnate state. In His incarnation, He had "made himself of no reputation, and took upon him the form of a servant" (Philippians 2:7). As the humble, obedient Son of Man, He rightly and factually pointed to the Father as "greater" in position, just as a human son, while being fully human like his father, would say his father is "greater" in authority.

Scripture References: John 14:28; Philippians 2:5-8; John 5:19; John 5:30; John 8:28-29; 1 Corinthians 11:3; 1 Corinthians 15:27-28; John 10:30; Philippians 2:6

Anticipated Rebuttals: The Arian **rebuttal** is that this verse is the clearest proof in the KJV that Jesus is a lesser, created being. They take "greater" to mean "superior in nature, essence, and power." They argue this verse is a "trump card" that refutes all other verses that *seem* to imply His deity (like John 1:1 or John 10:30). They will say, "How can He be 'equal' and 'greater' at the same time? It's a contradiction. You must choose." This argument is a false choice. It fails to understand the fundamental difference between *nature* and *role*. An army general and a private are both 100% human in nature, but in role and rank, the general is "greater" than the private. The private, by obeying the general, does not become "less human." Christ, by obeying the Father, does not become "less God." His submission is a willful act of love, not a statement of an inferior nature.

Churches Teaching Fallacies: This is the single most-used verse by Arian groups. It was the battle cry of Arius of Alexandria (c. AD 318) and it remains the primary "proof text" for Jehovah's Witnesses today. They use this verse to deny that Jesus is Almighty God, relegating Him to the status of a "mighty god" or a created archangel. Their entire theology is built on a misinterpretation of this verse by ignoring the context of incarnation and functional submission found in texts like Philippians 2.

Verses of Apparent Support: John 14:28; 1 Corinthians 15:28; Mark 10:18; Mark 13:32

Verses of Correction: John 10:30; Philippians 2:6-7; John 1:1; John 5:18; John 8:58; Hebrews 1:3; Colossians 2:9

Logical Fallacy Analysis: The opposing argument is a **Fallacy of Contextomy** (Quoting Out of Context) combined with a **False Dilemma**. They *isolate* the phrase "my Father is greater than I" from its immediate context of the incarnation (John 14) and its broader biblical context of Christ's willful humiliation (Philippians 2). They then *force* a false choice: Jesus is *either* "greater" in nature *or* "equal" in nature. They refuse to accept the biblical harmonization: that He is *equal* in nature but willingly *subordinate* in role. It is like pointing to a king who has disguised himself as a peasant and arguing, "See! He is just a peasant! His peasant clothes prove he is not the king," while ignoring the fact that it is a *willing* disguise.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Hierarchicalism**. This is a rigid, pagan-Greek mindset (common in Plato and Aristotle) that believes all of reality is a fixed "great chain of being," where everything *must* be ranked as superior or inferior. In this worldview, it is *impossible* for two beings to be co-equal *and* have different roles. If A has authority over B, then A *must* be essentially superior to B. This philosophy cannot compute a relationship based on love and *willing* submission. The KJV, by contrast, reveals a relationship of perfect love, where the Son *chooses* to honor the Father in His role, without any diminishing of His own co-equal divine essence.

Question 68. How can we harmonize Jesus's statement in John 14:28 ("my Father is greater than I") with His statement in John 10:30 ("I and my Father are one") and Philippians 2:6 ("equal with God")?

Answer 68. Topical Bible Study Correction (KJV): These three statements, taken together, provide a perfect and complete portrait of the Son's relationship to the Father. There is no contradiction; there is only divine revelation. The harmonization is found in understanding the difference between **eternal nature** and **incarnate role**.

1. **"I and my Father are one" (John 10:30) and "equal with God" (Philippians 2:6) define Christ's eternal NATURE.** These verses describe His essence, His "being." He is "one" with the Father in substance, nature, and power. This is why the Jews correctly understood He was "making himself God" (John 10:33). He possessed the very "form of God" and was "equal with God" *before* He ever came to earth. This is His *essential* status.
2. **"My Father is greater than I" (John 14:28) defines Christ's incarnate ROLE and POSITION.** This verse describes His function, His "office." In the divine plan of redemption, the Son *willingly* "made himself of no reputation, and took upon him the form of a servant" (Philippians 2:7). He submitted Himself to the Father's will. In this functional, humble, and incarnate role, the Father, as the "sender" and the "head" (1 Corinthians 11:3), is "greater" in position. Is a five-star general of a different nature than a private? No, they are both fully human. But in role, rank, and authority, is the general "greater" than the private? Yes. Is a human father of a different nature than his son? No, they are both fully human. But in position and authority within the family, is the father "greater" than the young son? Yes. The Son is equal to the Father in *being* (God), but willingly subordinate to the Father in *role* (Son). The KJV presents both truths without contradiction, and both must be believed.

Scripture References: John 10:30; Philippians 2:6; John 14:28; Philippians 2:7-8; 1 Corinthians 11:3; John 5:30; John 1:1; Colossians 2:9

Anticipated Rebuttals: The primary **rebuttal** is that this is "philosophical gymnastics" or "double-talk." The Arian (Jehovah's Witness) will claim this is an illogical contradiction. They will argue, "He cannot be both equal and not-equal. The Bible doesn't contradict itself. Therefore, John 14:28 must be the simple truth, and your interpretation of John 10:30 and Philippians 2:6 must be wrong." The Modalist (Oneness) will do the reverse, claiming John 10:30 is the simple truth (that they are one person) and John 14:28 is a "mystery" or refers to Christ's "human nature" talking to His "divine nature." Both heresies commit the same error: they **pit Scripture against Scripture**. They take their "favorite" verse and use it as a club to beat down the verses that challenge their system. The KJV student, however, is required to believe *all* of them. The *only* harmonization that allows *all three* verses to be 100% true, without contradiction, is the one given: equal in nature, subordinate in role.

Churches Teaching Fallacies: The **Arian** heresy (Arius, c. AD 318), taught by Jehovah's Witnesses, rejects Christ's equality. The **Modalist** heresy (Sabellius, c. AD 215), taught by Oneness Pentecostals, rejects His distinctness and subordinate role (claiming He is the Father). Both heresies are born from a refusal to harmonize these key texts. The historic, biblical position, affirmed by the KJV, is that all three are true.

Verses of Apparent Support: (Arian): John 14:28; 1 Corinthians 15:28. (Modalist): John 10:30; John 14:9.

Verses of Correction: (Harmonization Texts): Philippians 2:5-8 (shows *both* equality *and* submission); John 1:1; 1 Corinthians 11:3 (shows *both* Christ and God *and* headship); John 17:5

Logical Fallacy Analysis: The opposing argument is a **False Dilemma**. The heretic insists, "You must choose: *Either* Jesus is equal to the Father, *or* the Father is greater than Jesus." This presents two options as mutually exclusive. It completely ignores the third, biblical option: that they are **equal in one sense (nature) and unequal in another sense (role)**. This is not a contradiction. It is like a boss and his employee who are also brothers. At home, they are "equal" as brothers. At the office, the boss is "greater" in rank. There is no contradiction; there are simply two different relationships. The heretic refuses to accept that the Father and Son have a relationship that is this complex and beautiful.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Simplistic Reductionism**. This is the unbiblical demand that God must be simple enough for a human mind to fully comprehend. The opponent cannot tolerate a paradox. They believe that if a doctrine *sounds* like a contradiction to human reason, it must be false. They seek to "solve" the Godhead by "reducing" it to a simple formula (Arianism: Jesus is a creature; Modalism: Jesus is one person). The KJV, however, presents God as He is, not as our philosophy demands. He is a compound unity, a truth that is *revealed* to be believed, not a *problem* to be solved.

Question 69. What does Jesus say about seeing Himself and seeing the Father in John 14:9?

Answer 69. Topical Bible Study Correction (KJV): In response to Philip's earnest request, "Lord, shew us the Father, and it sufficeth us," Jesus gives a profound revelation of His own identity. He replies, "Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**" (John 14:9). This staggering statement is the cornerstone of God's self-revelation. It does *not* mean that Jesus *is* the Father (the heresy of Modalism). Jesus immediately clarifies their distinction in the very next verse by saying, "Believest thou not that **I am in the Father, and the Father in me?**" This proves two distinct persons in a mutual indwelling. The statement "he that hath seen me hath seen the Father" means that the Son is the *perfect revelation* and *visible image* of the Father's invisible person. The Father, who is Spirit (John 4:24) and "invisible" (Colossians 1:15), whom "no man hath seen at any time" (John 1:18), has chosen to make His character, His love, His will, His glory, and His very "person" perfectly visible in the person of His Son. As Hebrews 1:3 states, the Son is the "express image of his person." Therefore, to see the Son's actions (like healing the sick) and hear His words (like "thy sins be forgiven thee") is to see a perfect, 1-to-1, and flawless manifestation of the Father Himself.

Scripture References: John 14:9; John 14:10; John 1:18; Colossians 1:15; Hebrews 1:3; John 1:14; John 12:45; 2 Corinthians 4:4; John 5:37

Anticipated Rebuttals: The **Modalist (Oneness) rebuttal** is that this verse is the clearest proof in the KJV that Jesus and the Father are one and the same person. They take "hath seen the Father"

as a literal identification. They will argue, "It doesn't get any plainer than that. Jesus *is* the Father." This **rebuttal** is a classic example of "proof-texting," or isolating a verse from its immediate context. They *must* ignore verse 10, where Jesus explains *how* this is true: "I am *in* the Father, and the Father *in* me." This "in" proves two, not one. They must also ignore the entire context of the chapter, where Jesus speaks of praying *to* the Father (v. 16) and the Father *sending* the Comforter (v. 26). One cannot be "in" oneself, pray *to* oneself, or *send* oneself. The Modalist argument only works if one rips verse 9 away from the rest of the KJV.

Churches Teaching Fallacies: This is the central "proof text" for Modalism, also known as Sabellianism (from Sabellius, c. AD 215). This doctrine is the official dogma of Oneness Pentecostal organizations, such as the United Pentecostal Church International (UPCI) and others who baptize in "Jesus' name" *only*, specifically because they believe "Jesus" is the name of the Father, Son, and Holy Ghost. This heresy was condemned by the early church because it confuses the persons of the Godhead and denies the eternal distinctions plainly seen at Christ's baptism (Matthew 3:16-17).

Verses of Apparent Support: John 14:9; John 10:30; Isaiah 9:6; John 5:43

Verses of Correction: John 14:10 (immediate context); John 14:16 (prays *to* Father); John 14:26 (Father *sends*); John 17:5 (glory *with* Father); Matthew 3:16-17 (all three distinct); John 1:1; John 1:18; Colossians 1:15; Hebrews 1:3

Logical Fallacy Analysis: The Modalist argument is a **Fallacy of Literalism** (or Misplaced Concreteness). It wrongly takes a metaphorical or relational statement and interprets it as a concrete, mathematical identification. Jesus is speaking about *revelation* and *character*, not *identity*. It is like looking at a son who is the spitting image of his father in looks and character, and saying, "When you've seen the son, you've seen the father." This is a common expression that *no one* would interpret to mean the son *is* his own father. It means the son is a perfect *representation*. The Modalist, however, insists on a hyper-literal interpretation that creates contradictions with dozens of other KJV verses.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Identity over Revelation**. The opponent cannot grasp the KJV's concept of *revelation*—where one person (the Son) can perfectly *reveal* another person (the Father). Instead, their rationalist philosophy demands *identity*. To them, if Jesus "shows" the Father, He must *be* the Father. This stems from a rejection of the "image" and "express image" language of Colossians 1:15 and Hebrews 1:3. The KJV's truth is more profound: the invisible God remained invisible, but He revealed His perfect character and person *through* His Son.

Question 70. In what way is the Son "in the Father" and the Father "in him" (John 14:10)?

Answer 70. Topical Bible Study Correction (KJV): This mutual indwelling, described by Jesus as "I am in the Father, and the Father in me" (John 14:10), is the KJV's description of the perfect, inseparable unity of the Godhead. This is not a statement of *identity* (that they are one person) but of *union* and *communion*. It describes a divine relationship so complete that they exist

within one another without being *confused* as one person. This concept, known in theology as *perichoresis* or inter-penetration, means that their divine essence is so completely shared that they are inseparable. The Father is the source of the words ("the words that I speak unto you I speak not of myself"), and the Son is the vessel who speaks them. The Father is the source of the works ("the Father that dwelleth in me, he doeth the works"), and the Son is the agent who performs them. They are two distinct persons, as proven by the "I" and "the Father," yet they are so perfectly united in will, essence, knowledge, and action that they cannot be separated. The Father's will *is* the Son's will. The Father's power *is* the Son's power, which He wields. They are two, yet they are perfectly one. This is the mystery of the Godhead.

Scripture References: John 14:10; John 14:11; John 17:21; John 17:23; John 10:38; John 1:1; John 1:18; Colossians 1:19; Colossians 2:9

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** is to claim this is "mystical nonsense" and that the "Father" in this verse is simply the "divine nature" of Jesus, while the "I" is the "human nature." They teach that the "Father" (the divine Spirit) was dwelling *inside* the "Son" (the human body). This interpretation, known as the "dual nature" doctrine, is a man-made invention to avoid the clear meaning of the text. The KJV does not say "my divine nature is in my human nature." It says, "I am in the **Father**...". Jesus is speaking *as a person* ("I") who is in communion *with another person* ("the Father"). The Modalist **rebuttal** completely depersonalizes the Father, turning Him from the loving, sending God of John 3:16 into an abstract "divine nature" or "mode." This is a direct contradiction of the KJV.

Churches Teaching Fallacies: This is the core teaching of Modalism (Sabellius, c. AD 215) and is the standard explanation used in Oneness Pentecostal churches (UPCI). They *must* invent this "dual nature" explanation to "solve" the verses where Jesus speaks *to* the Father. They claim it is the "human nature" of Christ praying to His *own* "divine nature." This unbiblical theory was condemned by the early church as a heresy that denies the true, distinct personhood of both the Father and the Son.

Verses of Apparent Support: John 14:10; Colossians 2:9; 2 Corinthians 5:19

Verses of Correction: John 14:16 (Jesus prays *to* the Father); John 17:1-5 (Jesus speaks *to* the Father as a distinct person); John 1:1 (the Word was *with* God); Matthew 3:16-17 (Father and Son are distinct); John 5:19-20 (Father *sheweth* the Son)

Logical Fallacy Analysis: The Modalist argument is a **Straw Man Fallacy**. They cannot defeat the biblical doctrine of the Godhead (three distinct persons, one God), so they *reframe* it as something ridiculous: "You believe in *three separate gods*!" This is a straw man. They then "defeat" this straw man by pointing to verses about God's oneness. But this is not the biblical doctrine. The KJV teaches *distinction*, not *separation*. By creating a straw man of "Tritheism" (three gods), they deceive their followers into accepting their own heresy of "Modalism" (one person) as the only alternative.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Monism** (the same error as in Q. 63).

They have an *a priori* commitment to the idea that God is a *monad*—a single, indivisible person or entity. This philosophical bias *forces* them to reinterpret every KJV verse that shows plurality. "I and my Father" cannot mean two persons; it must mean two *natures*. "Let us make man" cannot mean a divine counsel; it must be a "royal we." Their philosophy, not the KJV, is their final authority, and it forces them to deny the plain, relational language of Scripture.

Question 71. What does 1 Corinthians 11:3 teach about the relationship between Christ and God?

Answer 71. Topical Bible Study Correction (KJV): 1 Corinthians 11:3 establishes a clear, divine order of authority and submission that exists within the Godhead. Paul writes, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and **the head of Christ is God.**" This verse presents a parallel structure of "headship," which means loving authority and leadership. Just as Christ is the head of man, and man is the head of the woman, "God" (identified in this context as the Father) is the "head" of "Christ" (the Son). This confirms the teaching of John 14:28 ("my Father is greater than I"). It proves a clear distinction of persons and a clear order of **role** and **submission**. Critically, this does not imply a difference in **nature**. A woman, by being under the headship of her husband, is not "less human." She is fully human, co-equal in nature, but has a different role. In the same way, the Son, by willingly placing Himself under the headship of the Father, is not "less God." He is fully God, "equal with God" (Philippians 2:6) in nature, but He willingly and lovingly fulfills the subordinate role of the Son.

Scripture References: 1 Corinthians 11:3; 1 Corinthians 15:27-28; John 14:28; Philippians 2:5-8; John 5:30; Ephesians 5:23; John 10:30; Philippians 2:6

Anticipated Rebuttals: The **Arian** (Jehovah's Witness) **rebuttal** is that this verse, like John 14:28, is definitive proof that Christ is an inferior, created being. They argue that "head" *must* mean "superior in nature." They claim that just as a man is superior to a woman (an incorrect interpretation), God is superior in nature to Christ. This argument fails because it misinterprets "headship." Headship in the KJV is not about superiority of *nature*, but about loving authority in *role*. The **Modalist** (Oneness) **rebuttal** is to claim this verse refers *only* to the "humanity" of Christ. They argue that God (the divine nature) is the "head" of the "man" Christ (the human nature). This fails because the *entire parallel* breaks down. The verse does not say "the head of the man is God"; it says "the head of *Christ* is God," using His divine title. The verse is describing the relationship between two divine persons: God the Father and Christ the Son.

Churches Teaching Fallacies: The **Arian** heresy (Arius, c. AD 318), taught by Jehovah's Witnesses, uses this verse to "prove" Christ's created inferiority. The **Modalist** heresy (Sabellius, c. AD 215), taught by Oneness Pentecostals, uses their "dual nature" theory to explain away this clear distinction of persons. Both are forced to ignore the balanced truth of the KJV: co-equality of nature and submission in role.

Verses of Apparent Support: (Arian): 1 Corinthians 11:3; John 14:28. (Modalist): None; they must explain this verse away.

Verses of Correction: Philippians 2:6-8 (proves He is *equal* in nature but *chose* a subordinate role); Genesis 1:27 (proves male and female are *both* in God's image, i.e., equal in nature); John 10:30; John 1:1

Logical Fallacy Analysis: The Arian argument uses a **Faulty Analogy** and **Equivocation** on the word "head." They *assume* "head" means "superior in substance." This is like arguing that the "head" of a company is a different *species* than the employees. This is false. The head of the company is fully human, just as the employees are. He simply has a different role and authority. Paul's analogy is one of *role*, not *nature*. The Modalist argument uses **Special Pleading**, inventing a "dual nature" explanation with no scriptural basis, applying it *only* to verses that contradict their doctrine, and then ignoring it elsewhere.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Hierarchicalism** (the same error as in Q. 67). This is the pagan, Aristotelian idea that all of reality is a fixed hierarchy. In this system, if A is the "head" of B, then A *must* be of a superior substance or nature. This philosophy cannot understand the KJV's revelation of a Godhead based on *love*. The Son *willingly* submits to the Father (John 5:30) not because He is *inferior*, but because He *loves* the Father. It is a relationship of will and love, not a hierarchy of substance.

Question 72. What role does the Son take in 1 Timothy 2:5?

Answer 72. Topical Bible Study Correction (KJV): 1 Timothy 2:5 defines the Son's unique, exclusive, and essential role in salvation. The KJV states, "For there is one God, and **one mediator between God and men, the man Christ Jesus.**" This role is that of the **mediator**. A mediator is a "go-between" who stands between two estranged parties to reconcile them. This single verse perfectly defines Christ's *qualification* and His *exclusivity*.

1. **His Qualification:** To be the mediator, He must be able to perfectly represent *both* parties. He is "the **man** Christ Jesus," and as such, He can perfectly represent humanity ("men"). He is also the one who is "equal with God" (Philippians 2:6) and "was God" (John 1:1), and as such, He can perfectly represent deity ("God"). As the unique God-man, He alone can bridge the infinite gulf between the holy "one God" and sinful "men" by offering His own life as the "ransom for all" (1 Timothy 2:6).
2. **His Exclusivity:** The KJV is emphatic: there is "**one** mediator." This is a divine absolute. It means no other person or entity can fulfill this role. This excludes priests, popes, saints, angels, and even Mary. It also proves the distinction of the persons of the Godhead. The Son is the mediator; the Father is the "one God" *to whom* the Son mediates. Jesus is not mediating *to Himself*. This verse is a powerful proof of His distinct personhood and His unique role in redemption.

Scripture References: 1 Timothy 2:5; Hebrews 9:15; Hebrews 12:24; Hebrews 8:6; Job 9:33; Galatians 3:19-20; John 14:6; Acts 4:12

Anticipated Rebuttals: The **Roman Catholic rebuttal** is to argue that while Jesus is the *one* mediator of *redemption* (bringing salvation), this does not exclude a role for "subordinate mediators" (mediators of *intercession*), such as Mary or the saints. They will argue that just as we ask a friend to pray for us, we can ask Mary to pray for us, making her a "mediatrix." This argument is a subtle but dangerous twisting of the text. 1 Timothy 2:5 is absolute. It does not say "one mediator of redemption." It says "one mediator between God and men," period. To insert any other person into that role, at any level, is to violate the exclusivity of Christ's office. We pray *to* the Father *through* the Son, not *through* Mary or the saints. The **Modalist rebuttal** is to claim the "one God" and the "man Christ Jesus" are the same person—the "divine nature" and the "human nature." This fails for the same reason: a mediator, by definition, stands *between two others*. One cannot be a mediator between oneself and someone else.

Churches Teaching Fallacies: The heresy of **multiple mediators** is the official doctrine of the Roman Catholic Church, which was dogmatized at the Council of Trent (1545-1563) and is a core part of their catechism. They give Mary the title "Mediatrix." The **Modalist** heresy (Sabellius, c. AD 215) is taught by Oneness Pentecostals (UPCI), and their "dual nature" explanation makes the concept of mediation logically incoherent.

Verses of Apparent Support: (Catholic): John 2:3-5; Luke 1:28; James 5:16. (Modalist): John 10:30; John 14:9.

Verses of Correction: 1 Timothy 2:5; John 14:6; Acts 4:12; Hebrews 7:25; John 14:13-14; Ephesians 5:20; Colossians 3:17

Logical Fallacy Analysis: The Catholic argument uses the **Slippery Slope Fallacy**. They argue, "If it is acceptable to ask a pastor to pray for you, then it must be acceptable to ask a saint in heaven to pray for you. And if that is acceptable, it must be acceptable to ask Mary, who is greater than all saints." This is a false chain of logic. The KJV commands us to pray for "one another" (living believers), but it *never* commands or gives a single example of praying to the dead. The argument slides from a *biblical* command (praying for the living) to a *pagan* practice (praying to the dead) and pretends they are the same.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Necromancy** (disguised as "intercession"). This is the ancient pagan belief that the dead are conscious and can be communicated with to influence the world of the living. This practice was explicitly forbidden by God (Deuteronomy 18:11). The Catholic doctrine of "intercession of saints" is a baptized form of this pagan practice. The KJV teaches that "the dead know not any thing" (Ecclesiastes 9:5) and are "asleep" (John 11:11) until the resurrection. Therefore, they cannot hear or answer prayers.

Question 73. What does Jesus repeatedly state about the source of His doctrine and works?
(John 7:16, John 14:10)

Answer 73. Topical Bible Study Correction (KJV): Jesus repeatedly and emphatically states that the source of His teaching and His miracles is not His own independent will, but the Father who sent Him. In John 7:16, He declares, "**My doctrine is not mine, but his that sent me.**" He

makes no claim to be an independent teacher or a rogue philosopher; He is a perfect ambassador, speaking only the message He was given. He makes the exact same claim about His works in John 14:10: "the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works.**" This does not mean Jesus lacked His own divine power. He is the one who "upholdeth all things by the word of his power" (Hebrews 1:3). Rather, in His incarnate role, He *chose* to demonstrate a life of perfect submission, unity, and dependence on the Father. This proves two essential truths of the Godhead. First, it proves the **distinction of persons**: there is one who sends and gives the doctrine (the Father), and one who is sent and speaks it (the Son). Second, it proves their **perfect unity of will**: the Son's will is so perfectly aligned with the Father's that He *only* speaks the Father's words and *only* does the Father's works (John 5:19).

Scripture References: John 7:16; John 14:10; John 5:19; John 5:30; John 8:28; John 12:49-50; John 3:34; John 17:8; Hebrews 1:3

Anticipated Rebuttals: The **Arian** (Jehovah's Witness) **rebuttal** is that these verses prove Jesus is not God. They argue, "See! He said it Himself. The doctrine isn't His, and the works aren't His. He is just a prophet, a servant doing what the Father tells Him." They interpret this as a statement of *inferior nature*. The **Modalist** (Oneness) **rebuttal** is that this is the "human nature" of Jesus talking about the "divine nature" (the Father) that dwells inside Him. They argue it is not two persons, but two *natures* in one body. Both heresies are forced to *reject* one half of the KJV's testimony. The Arian rejects Christ's deity (John 10:30). The Modalist rejects His distinction from the Father (John 17:5). The biblical harmonization is that Jesus, the eternal Son (who *is* God), *willingly* submitted to the Father in His incarnate role to provide a perfect example of obedience.

Churches Teaching Fallacies: The **Arian** heresy (Arius, c. AD 318) is taught by Jehovah's Witnesses, who use these verses to "prove" Jesus is a subordinate creature. The **Modalist** heresy (Sabellius, c. AD 215) is taught by Oneness Pentecostals (UPCI), who use their "dual nature" theory to explain away this clear interaction between two distinct persons.

Verses of Apparent Support: (Arian): John 7:16; John 14:10; John 5:19; John 14:28. (Modalist): John 10:30; John 14:9.

Verses of Correction: (Harmonization Texts): John 10:30 (proves unity of *power*); Philippians 2:6-7 (proves *equality* and *willing* submission); John 1:1; Hebrews 1:3 (proves He *has* power); John 17:5 (proves *distinction*).

Logical Fallacy Analysis: The Arian argument is a **Fallacy of Reductionism**. It *reduces* a complex relationship of love, unity, and willful submission down to a simplistic, one-dimensional hierarchy of "superior vs. inferior." It completely ignores the "why" of Christ's submission: His incarnation (Philippians 2) and His role as the Son. It is like arguing that because a loving wife says, "I only do my husband's will," she is therefore an inferior species of human. It is a false conclusion that ignores the *relational* context of *willing* submission.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Agency as Inferiority**. This is the worldly, pagan assumption that if you are an "agent" for someone else (an ambassador, a son, a

representative), you must be *essentially* inferior to the one who sent you. The KJV reveals a divine model where the Son is the *perfect* agent of the Father precisely because He is *equal* in nature to the Father. Only God can perfectly reveal God. A creature could not "doeth the works" of the Father. His agency is proof of His equality, not His inferiority.

Question 74. After the resurrection, what authority did Jesus claim in Matthew 28:18?

Answer 74. Topical Bible Study Correction (KJV): After His resurrection, having completed His work of redemption, Jesus claimed total and universal authority. He declared, "And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**" (Matthew 28:18). The KJV uses the word "power" (Greek *exousia*), which means "authority." This is the fulfillment of the Father's plan. The Son, who had "humbled himself, and became obedient unto death, even the death of the cross," is now "highly exalted" by the Father (Philippians 2:8-9). This "all power" is the very authority the Father "hath committed all judgment unto the Son" (John 5:22). He now wields this universal sovereignty as the resurrected God-man. It is on the *basis* of this absolute authority—over heaven and earth, over every nation, over every demon, over life and death—that He issues the great commission in the very next verse: "**Go ye therefore...**" He is not *requesting* that His disciples go; He is *commanding* them as the one who now holds all power.

Scripture References: Matthew 28:18; Philippians 2:8-11; John 5:22; John 5:27; Ephesians 1:20-22; Hebrews 1:3; Hebrews 2:8; 1 Peter 3:22; Revelation 19:16

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** focuses on the word "**given**." They argue, "See! His power was *given* to Him. He did not possess it inherently. The Father, who is superior, *gave* this authority to the Son, who is inferior." This argument seems plausible until it is harmonized with the rest of the KJV. The KJV presents this "giving" not as a creature being *granted* power he never had, but as the Father *restoring* and *publicly exalting* the Son to the authority that was already His by nature. As the incarnate Son, He had willingly "emptied" Himself (Philippians 2:7). Now, as the resurrected God-man, He *receives* back, in His glorified human form, the authority that was eternally His as God. It is a restoration and an exaltation of His *incarnate role*, not an *origination* of His power. He who "was God" (John 1:1) and "equal with God" (Philippians 2:6) always possessed this power.

Churches Teaching Fallacies: This is a central Arian argument, originating with Arius of Alexandria (c. AD 318) and used by Jehovah's Witnesses today. They *must* interpret "given" as "created" or "delegated to a creature" to protect their doctrine that Jesus is not Almighty God. This heresy was condemned at Nicaea (AD 325) because it denies the Son's co-eternal nature.

Verses of Apparent Support: Matthew 28:18; John 5:19; John 14:28; 1 Corinthians 15:27-28

Verses of Correction: Philippians 2:6 (was *equal*); John 17:5 (had glory *before*); John 1:1 (was *God*); John 10:30 (is *one* with Father); Hebrews 1:3 (upholds all things by *his* power)

Logical Fallacy Analysis: The opposing argument relies on the **Fallacy of Suppressed Evidence** (or Cherry Picking). They highlight the word "given" while deliberately ignoring all the KJV verses that establish Christ's *inherent* equality and *eternal* power (John 1:1, John 10:30, Philippians

2:6, Hebrews 1:3). They present only half the picture. It is like claiming a king who returns from war and is "given" back his crown by the royal court was never the *real* king. This is false. The ceremony is a *recognition* and *restoration* of the authority he always possessed.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of a Static God**. The Arian philosophy views God as static and immovable. It cannot comprehend the KJV's revelation of a *dynamic* Godhead, where the persons *interact, send, give, and receive* from one another. In their view, if God *is* God, He cannot "be given" anything. The KJV, however, reveals a Godhead of relationship: the Father *gives* judgment to the Son (John 5:22), the Son *wills* to humble Himself (Philippians 2:7), and the Son *receives* exaltation from the Father (Matthew 28:18). This is not a contradiction; it is a *relationship* of love and unified will.

Question 75. What does the KJV teach about the Son's submission to the Father in His incarnate role, and how does this relate to His eternal nature?

Answer 75. Topical Bible Study Correction (KJV): The KJV teaches that the Son, in His incarnate role, lived in a state of perfect, willing, and active submission to the Father's will. This submission is a central theme of His earthly ministry. He declared, "**I seek not mine own will, but the will of the Father which hath sent me**" (John 5:30) and "I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28). This incarnate submission is further defined by Paul, who states, "the head of Christ is God" (1 Corinthians 11:3). This submission, however, does **not** diminish or contradict His **eternal nature**. His eternal nature is that of God. Before His incarnation, He "was in the form of God" and "thought it not robbery to be **equal with God**" (Philippians 2:6). He "was God" (John 1:1) and was "one" with the Father (John 10:30). His submission, therefore, is not the *compulsory* submission of a *creature* to a *creator* (which is Arianism). It is the *willing, loving, and temporary* submission of the eternal Son to the eternal Father for the specific purpose of redemption. He is **equal in being** but *chose* to become **subordinate in role**. This perfect, willing submission is, in fact, the ultimate demonstration of His divine love and His perfect unity with the Father.

Scripture References: Philippians 2:5-8; John 5:30; John 8:28; 1 Corinthians 11:3; John 14:28; John 10:30; Philippians 2:6; John 1:1; Hebrews 5:8; John 4:34

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is that this is a "logical contradiction." They argue, "You are talking out of both sides of your mouth. He cannot be 'equal' and 'submissive' at the same time. His submission *proves* He is inferior." This argument is a failure of logic. It fails to distinguish between *nature* and *role*. The Modalist (Oneness) **rebuttal** is that this "submission" was just the "human nature" of Jesus submitting to His *own* "divine nature" (the Father). This also fails, as the KJV *never* describes Jesus talking to Himself. It always describes two distinct persons: "I" and "the Father." The KJV's harmonization is the only one that honors *all* the texts: The *person* of the Son (who is eternal God) submitted to the *person* of the Father (who is eternal God).

Churches Teaching Fallacies: The **Arian** heresy (Arius, c. AD 318), taught by Jehovah's Witnesses, rejects Christ's equal nature. The **Modalist** heresy (Sabellius, c. AD 215), taught by

Oneness Pentecostals (UPCI), rejects Christ's distinct person and His real submission *to* the Father. Both are forced to deny half of the KJV's testimony to uphold their man-made systems.

Verses of Apparent Support: (Arian): John 14:28; 1 Corinthians 11:3; John 5:30. (Modalist): John 10:30; John 14:9.

Verses of Correction: (Harmonization Texts): Philippians 2:5-8 (the master key, showing *both* equality *and* willing submission); John 1:1 (He *was* God); John 17:5 (He was *with* God); Hebrews 1:3; Colossians 2:9

Logical Fallacy Analysis: The Arian argument relies on the **False Dilemma**. It presents the false choice: *Either* He is equal (and therefore cannot submit), *or* He submits (and therefore cannot be equal). This ignores the biblical reality of *loving, voluntary submission*. It is like arguing that a wife who lovingly submits to her husband's headship (Ephesians 5) is no longer *fully human* or *equal* to him in nature. This is a false and demeaning conclusion. Submission of *role* does not equal inferiority of *nature*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of "Power as Defiance"**. This is the fallen, worldly, and satanic view of power (Isaiah 14:13-14, "I will be like the most High"). This philosophy dictates that if you *have* power, you *must* exert it in defiance and independence. It cannot comprehend *meekness* as a divine attribute. The KJV reveals a radically different model: the *greatest* act of divine power was the Son *willingly* "emptying" Himself. His submission was not a sign of weakness or inferiority; it was the ultimate sign of His divine strength and love.

The Holy Ghost: Deity, Personhood, and Eternality

Question 76. In Acts 5:3-4, to whom did Ananias lie, and how does this prove the deity of the Holy Ghost?

Answer 76. Topical Bible Study Correction (KJV): In the solemn and terrifying account of Ananias and Sapphira, the KJV gives a direct and irrefutable proof of the deity of the Holy Ghost. Peter confronts Ananias, asking, "why hath Satan filled thine heart to **lie to the Holy Ghost**...?" (Acts 5:3). Just one verse later, Peter defines the infinite gravity of this lie: "thou hast not lied unto men, but **unto God**" (Acts 5:4). The KJV uses these two statements as parallel, interchangeable, and identical truths. To lie to the Holy Ghost *is* to lie to God. This is not a figure of speech or a roundabout accusation; it is a divine identification. This passage establishes two foundational facts. First, the Holy Ghost is a **Person**, for one can only "lie to" a person—a being with a mind, knowledge, and an understanding of truth. One cannot "lie" to an impersonal force, like electricity or the wind. Second, this Person is **God**. The sin was not against a creature, an angel, or an "active force." The sin was "unto God." This single event stands as an unassailable pillar, proving from the plain text of Scripture that the Holy Ghost is not an "it," not a mere influence, but is God Himself, the third person of the Godhead.

Scripture References: Acts 5:3; Acts 5:4; 1 Corinthians 3:16; 1 Corinthians 6:19; Psalm 139:7; Luke 1:35; John 14:16-17; John 14:26; Matthew 28:19

Anticipated Rebuttals: The primary **rebuttal**, used by Arians (Jehovah's Witnesses) and other groups who deny the Spirit's deity, is to claim that "lying to the Holy Ghost" is the same as "lying to the *power* of God." They will argue that since the Holy Ghost is God's "active force," lying to that force (which is *from* God) is *indirectly* lying to God. They claim Peter was not making a direct identification. This **rebuttal** is a clear case of twisting the text. Peter does not say, "you lied *about* the Holy Ghost" or "you lied *in the presence* of God's power." He says, "you lied *to* the Holy Ghost." This requires the Holy Ghost to be the *recipient* of the lie. The text is direct. Furthermore, their argument creates an absurdity. If Ananias lied "unto God" (v. 4), and the Holy Ghost is just God's "active force," then why did Peter say he lied *to the Holy Ghost* (v. 3)? Why not just say "you lied to God" twice? The only reason to mention the Holy Ghost by name is that He is the distinct *person* who was lied to.

Churches Teaching Fallacies: This Arian heresy (Arius, c. AD 318) is the official doctrine of Jehovah's Witnesses. They explicitly deny the personhood and deity of the Holy Spirit, defining "him" as God's impersonal "active force," like electricity. This ancient heresy, which demotes the third person of the Godhead to an "it," was condemned by the early church (Council of Constantinople, AD 381) for its blatant contradiction of Scripture.

Verses of Apparent Support: Luke 1:35; Acts 1:8; Micah 3:8; Luke 4:14

Verses of Correction: Acts 5:3-4; John 14:16-17 (He, Him); John 14:26 (He); John 16:13 (He); Ephesians 4:30 (grieve *not*); 1 Corinthians 12:11 (as *he* will); Acts 13:2 (Holy Ghost *said*)

Logical Fallacy Analysis: The opposing argument is a **Fallacy of Reductionism**. It *reduces* the Person of the Holy Ghost down to a single *attribute* or *action*—His "power." Because the KJV *does* speak of the "power of the Holy Ghost," the opponent ignores all evidence of His *personhood* and reduces Him *only* to His power. This is like arguing that because the KJV speaks of "the love of God," God is *only* "love" and is not a person. It is a foolish argument that takes one attribute and makes it the whole, ignoring all other evidence.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Depersonalization**. This is the unbiblical, pagan-Greek idea that the "Spirit" is an abstract, impersonal, cosmic force or "logos." They cannot comprehend a Spirit who is also a "Comforter," a "Teacher," and a "He." Their philosophy *demands* an "it." Therefore, when they read "Holy Ghost," they *substitute* the word "active force." They are not reading the KJV; they are "translating" the KJV to fit their depersonalized philosophy, which is why their "New World Translation" deliberately mistranslates "Spirit" as "active force."

Question 77. What does Ephesians 4:30 say believers should not do to the Holy Spirit, proving His personality?

Answer 77. Topical Bible Study Correction (KJV): Ephesians 4:30 reveals the deep, personal, and relational nature of the Holy Ghost with a powerful and emotional command: "And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of redemption." This is a definitive proof of His personhood. An impersonal force, an "it" like gravity or electricity, cannot be

"grieved." The capacity for grief is a complex, personal attribute. It implies a mind that understands, a will that is violated, a holiness that is offended, and a heart that loves. The Holy Ghost is not a mere "seal"; He is the *person* who *does* the sealing, and He loves the ones He has sealed. Our sin—our "corrupt communication," "bitterness," "wrath," and "anger" (v. 29, 31)—causes Him personal sorrow. This is not the language of mechanics; it is the language of a relationship. This command proves that the Holy Ghost is a thinking, feeling, and loving Person who is intimately involved in the believer's life, and whose personal feelings must be considered in our daily walk.

Scripture References: Ephesians 4:30; Isaiah 63:10; Psalm 78:40; John 14:16-17; John 14:26; John 16:13; Romans 8:26; 1 Corinthians 12:11; Acts 13:2

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to claim that the word "grieve" is a "personification," a figure of speech. They will argue that the KJV also "personifies" wisdom (Proverbs 1) or sin (Romans 7), but that does not make them literal persons. They argue that "grieving the Spirit" is just a poetic way of "acting contrary to God's will" or "misusing God's active force." This argument collapses when one looks at the *volume* of evidence. The KJV does not *only* say the Spirit can be "grieved." It *also* says "He" has a "will" (1 Corinthians 12:11), "He" can "speak" (Acts 13:2), "He" can "teach" (John 14:26), "He" can "make intercession" (Romans 8:26), "He" can be "lied to" (Acts 5:3), and "He" can be "blasphemed" (Matthew 12:31). When *all* of these personal attributes are taken together, the "personification" argument becomes absurd. It is not a figure of speech; it is a statement of fact.

Churches Teaching Fallacies: This heresy, which denies the Spirit's personhood, is the official doctrine of Jehovah's Witnesses, who follow the Arian heresy (Arius, c. AD 318). They must demote the Holy Ghost to an "it" to maintain their non-biblical view of a solitary, uni-personal God. This error was condemned at the Council of Constantinople (AD 381).

Verses of Apparent Support: Luke 1:35 (speaks of "power"); Acts 1:8 ("power"); Proverbs 1:20 (wisdom "crieth")

Verses of Correction: Ephesians 4:30; Isaiah 63:10; 1 Corinthians 12:11 (He will); Acts 13:2 (He said); John 14:26 (He shall teach); Romans 8:26 (He maketh intercession); Acts 5:3 (lie *to*); Matthew 12:31 (blaspheme *him*)

Logical Fallacy Analysis: The opposing argument is a **Fallacy of the False Analogy**. They argue, "Wisdom is 'personified' but is not a person, *therefore* the Spirit is 'personified' but is not a person." This is a false comparison. "Wisdom" is an abstract *concept*. The "Holy Ghost" is presented in the KJV as an *agent* who *acts*. He *speaks*, *teaches*, *wills*, and *seals*. Wisdom does not "speak" to the apostles and say, "Separate me Barnabas and Saul" (Acts 13:2). Wisdom does not have a "will" to distribute gifts (1 Corinthians 12:11). The analogy is false and is designed to confuse the issue.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Materialism**. This is the bias that if you cannot see or measure something, it must be an *impersonal force*. The opponent is comfortable with the Spirit as "power" or "energy" (an "it") because that fits a materialist worldview. They are

uncomfortable with the Spirit as a "Person" (a "He") because that is a "spooky" or "mystical" concept to them. Their philosophical bias is against the supernatural, personal agency of God. The KJV, however, is a supernatural book that reveals a personal God who interacts with us through His personal Spirit.

Question 78. According to 1 Corinthians 12:11, how does the Holy Ghost distribute spiritual gifts, proving His will and personhood?

Answer 78. Topical Bible Study Correction (KJV): 1 Corinthians 12:11 proves the personhood and sovereignty of the Holy Ghost through His work in distributing spiritual gifts. After listing the "diversities of gifts" (v. 4) and "differences of administrations" (v. 5), Paul concludes, "But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he will**" (1 Corinthians 12:11). This is a definitive, undeniable statement of personality and deity. First, it ascribes *action*: the Spirit "worketh" and "divideth." Second, it ascribes *intelligence*: He divides "severally," meaning individually, one by one, implying a deliberate assessment. Third, and most importantly, it ascribes *sovereign will*: He does this "**as he will**." The capacity to have a "will"—a sovereign, decision-making, authoritative faculty—is the very essence of personhood. The distribution of gifts is not random, automatic, or based on human desire. It is a deliberate, intelligent, and sovereign choice made by the Holy Ghost. This verse, therefore, proves that the Holy Ghost is not a passive energy to be wielded by believers, but a divine, sovereign Person who sovereignly equips the church according to His own perfect wisdom.

Scripture References: 1 Corinthians 12:11; 1 Corinthians 12:4-6; John 14:26; John 16:13-14; Romans 8:26-27; Acts 13:2; Acts 16:6-7; Ephesians 4:30

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to argue that "as he will" is a "personification" of God's *will*. They claim it is a figure of speech meaning the gifts are distributed "according to God's [the Father's] will." They will argue that the "Spirit" is just the *power* God uses to *execute* His will. This interpretation is a violent twisting of the text. The KJV does not say the gifts are distributed "as the *Father* wills." It says the *Spirit* divides them "**as he will**." The will is ascribed directly to the Spirit. This **rebuttal** also ignores the immediate context. Verses 4-6 set up a perfect parallel: "diversities of gifts, but the same **Spirit**," "differences of administrations, but the same **Lord** [Jesus]," "diversities of operations, but... the same **God** [the Father]." The KJV places the Spirit, the Lord, and God the Father on the *exact same level* as three distinct, divine sources of the gifts.

Churches Teaching Fallacies: This heresy, which denies the Spirit's personhood and sovereign will, is the official doctrine of Jehovah's Witnesses, who follow the Arian heresy (Arius, c. AD 318). They must demote the Holy Ghost to an "it" to protect their uni-personal God. This error was condemned at the Council of Constantinople (AD 381).

Verses of Apparent Support: Luke 1:35; Acts 1:8; Micah 3:8; Luke 4:14

Verses of Correction: 1 Corinthians 12:11; 1 Corinthians 12:4-6 (the parallel); John 16:13 (He); Acts 13:2 (He said); Romans 8:27 (the *mind* of the Spirit); Ephesians 4:30 (grieve *not*); Acts 5:3 (lie *to*)

Logical Fallacy Analysis: The opposing argument relies on **Special Pleading**. They *invent* a rule ("it's just personification") and apply it *only* to the Holy Ghost, while *never* applying it to the Father or the Son. When the KJV says the Father has a "will" (John 5:30), they accept it as proof of His person. But when the KJV says the Spirit has a "will" (1 Corinthians 12:11), they plead for a *special exception* and call it "personification." This is intellectually dishonest. The same grammatical evidence must be applied equally. If a "will" proves the Father is a person, a "will" proves the Spirit is a person.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of a Unitarian God** (or Radical Monism). This is the *a priori* belief that God *must* be a single person. This is the core belief of both Judaism and Islam, and it is the core belief of Arianism. Because this is their unshakeable *premise*, no amount of KJV evidence can convince them otherwise. When the KJV says the Spirit has a "will," their philosophy *forces* them to conclude, "That cannot be true, because God is one person, and the Spirit is not that person. Therefore, the verse must be a figure of speech." Their philosophy, not the KJV, is their true authority.

Question 79. In John 14:26, what personal actions does Jesus say the Comforter, which is the Holy Ghost, will perform?

Answer 79. Topical Bible Study Correction (KJV): In John 14:26, Jesus ascribes several distinctly personal and intelligent actions to the Holy Ghost, proving He is a divine person, not an impersonal force. Jesus promises, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he shall teach you all things**, and **bring all things to your remembrance**, whatsoever I have said unto you." An impersonal "it" cannot perform these actions.

1. **"He shall teach you all things":** Teaching is a complex act of a personal mind. It requires knowledge, understanding, and the ability to *communicate* that knowledge to another mind. A force cannot "teach."
2. **"He shall bring all things to your remembrance":** This implies a mind that *knows*, *stores*, and *retrieves* information. The Spirit would act as the perfect memory for the apostles, ensuring that their future writings (the New Testament) would be a perfect, inerrant record of Christ's doctrine. A force does not have a "remembrance." Critically, Jesus uses the personal pronoun **"he"** to describe this Comforter. He is not an "it." He is a personal replacement for Christ, a divine Teacher and Guide sent by the Father. These actions are the work of a divine, personal, and omniscient mind.

Scripture References: John 14:26; John 16:13; 1 John 2:27; John 15:26; Nehemiah 9:20; 1 Corinthians 2:13; Luke 12:12; John 14:17

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is a grammatical one. They argue that in Greek, the word for "spirit" (*pneuma*) is neuter, but the word for "comforter" (*parakletos*) is masculine. They claim Jesus uses the masculine "he" *only* because He is referring to the *title* "Comforter," not to the "Spirit" itself, which they maintain is a neuter "it." This is an extremely weak and self-serving argument. It ignores the fact that the KJV, as the inspired text in English,

consistently uses "he" for the Holy Ghost, even when the word "Comforter" is not present (e.g., John 16:13, "Howbeit when **he**, the Spirit of truth, is come..."). The KJV translators, guided by the Spirit, understood His personhood and rendered it correctly in English, regardless of Greek grammatical gender. The "he" is theological, not just grammatical.

Churches Teaching Fallacies: This heresy, which denies the Spirit's personhood, is the official doctrine of Jehovah's Witnesses, who follow the Arian heresy (Arius, c. AD 318). Their "New World Translation" deliberately replaces "he" with "it" in many of these passages to *force* the text to conform to their doctrine, revealing their bias.

Verses of Apparent Support: Luke 1:35; Acts 1:8; John 7:39 (Holy Ghost "was not yet given")

Verses of Correction: John 14:26 (He shall teach); John 16:13 (He shall guide); John 16:8 (He will reprove); John 16:14 (He shall glorify me); 1 Corinthians 12:11 (as He will); Acts 13:2 (the Holy Ghost *said*)

Logical Fallacy Analysis: The opposing argument is an **Appeal to Obscure Rules** (a form of Special Pleading). They ignore the plain, simple English of the KJV ("he shall teach") and instead appeal to a complex, debatable rule of Greek grammar (pronoun-antecedent gender) that the average person cannot verify. This is a classic tactic: confuse the listener with "scholarship" to make them doubt what the KJV says plainly. It is like arguing that "The car... *she* runs great!" means the car is a female person, rather than just a common figure of speech. In this case, the KJV's use of "he" is *not* a figure of speech; it is a consistent, theological statement of personhood.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of Mechanical Inspiration**. The opponent (if they are a textual critic) believes the Bible is a mechanically-produced book, and that "gender" is just a random, human, grammatical artifact. The KJV student, however, believes in *plenary, verbal inspiration*. We believe God *inspired* the KJV translators to choose the *exact* English words needed to convey His truth. The choice of "**he**" instead of "**it**" was not a grammatical accident; it was a divine inspiration to reveal the *personhood* of the Holy Ghost to the English-speaking world.

Question 80. What personal actions of the Holy Ghost are described in Romans 8:26?

Answer 80. Topical Bible Study Correction (KJV): Romans 8:26 reveals the Holy Ghost's intensely personal, loving, and intimate role as our intercessor. The KJV states, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself **maketh intercession for us** with groanings which cannot be uttered." This single verse is overflowing with proofs of His personhood.

1. **"He helpeth our infirmities":** This is a personal act of support and aid.
2. **He "maketh intercession":** Intercession is a personal, intelligent, and willful act. It involves *understanding* a need, *feeling compassion* for that need, and *communicating* that need to another person (the Father). A force cannot "intercede."

3. **He does so "with groanings which cannot be uttered":** This is the most profound proof. "Groanings" are the deepest expression of emotion, sorrow, and empathy. The Spirit understands the "infirmities" of our hearts so deeply—even when "we know not what we should pray for"—that *He Himself* prays on our behalf, expressing our needs to the Father with an emotional depth that goes beyond human language. This proves the Spirit has a mind (He knows our needs), a heart (He groans), and a will (He intercedes), demonstrating His profound personhood as He communicates our deepest needs to the Father.

Scripture References: Romans 8:26; Romans 8:27; John 14:16; Ephesians 4:30; Isaiah 63:10; Acts 13:2; 1 Corinthians 12:11; Acts 5:3

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is twofold. First, they point to the word "itself" (KJV) as "proof" that the Spirit is an "it." Second, they claim these "groanings" are not the Spirit's *own* groanings, but *our* "unuttered groanings" which the Spirit simply *transmits* to God. Both arguments are false. The KJV's use of "itself" is not a statement of gender, but a way of adding emphasis (e.g., "the Spirit *Himself*..."). The KJV proves this by saying in the very next verse (v. 27), "he maketh intercession... according to the will of God," using the personal pronoun "he." Second, the text does not say the Spirit transmits *our* groanings. It says the Spirit *maketh intercession for us* "with groanings." The groanings are His own, on our behalf.

Churches Teaching Fallacies: This heresy, which denies the Spirit's personhood, is the official doctrine of Jehovah's Witnesses, who follow the Arian heresy (Arius, c. AD 318). They must demote the Holy Ghost to an "it" to protect their uni-personal God. Their "New World Translation" deliberately alters this passage to obscure the Spirit's personal intercession.

Verses of Apparent Support: Romans 8:26 (the word "itself"); Luke 1:35; Acts 1:8

Verses of Correction: Romans 8:27 (the word "he"); Romans 8:26 (the *action* of intercession); John 14:16 ("another Comforter"); Ephesians 4:30 (grieve not); 1 Corinthians 12:11 (as he will); Acts 5:3 (lie to)

Logical Fallacy Analysis: The opposing argument is a classic example of **Cherry Picking** (or the Fallacy of Suppressed Evidence). They *seize* upon the single word "itself" in Romans 8:26 and declare "Case closed! The Spirit is an 'it'!" They do this while *willfully ignoring* the personal pronoun "he" in the very next verse (v. 27). They also ignore the *entire list* of other personal attributes the KJV gives the Spirit ("will," "speak," "teach," "grieve," "be lied to"). This is intellectually dishonest. One must harmonize *all* the evidence. The KJV's overwhelming testimony is that He is a "He" who intercedes, not an "it" that transmits.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophical Error of an Impassive God**. This is a Greek (Aristotelian) philosophical concept that the supreme God must be "impassive," meaning He is perfect, unchanging, and therefore *incapable of emotion*. The opponent cannot accept a Godhead that *feels*. They are comfortable with a God who *knows* and *wills*, but not one who "groans." The KJV's revelation in Romans 8:26 is radically anti-pagan: it reveals a God who is so personal and

loving that He "maketh intercession... with groanings," demonstrating a depth of divine empathy that is foreign to all human philosophy.

Question 81. What attribute of God is ascribed to the Holy Ghost in Hebrews 9:14?

Answer 81. Topical Bible Study Correction (KJV): Hebrews 9:14 ascribes the divine attribute of **eternality** to the Holy Ghost, proving He is uncreated and co-equal with the Father and the Son. The KJV text states, "How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?" This attribute of being "eternal" is not something that can be applied to any created being, whether an angel, a man, or an impersonal force. To be eternal is to be without beginning and without end, a quality that belongs to God alone. The KJV uses this same descriptor for God Himself, the "King eternal" (1 Timothy 1:17). This single, powerful adjective—"eternal"—shatters any heretical notion that the Holy Ghost is a created entity, an "active force," or a temporary emanation. He is God, the third person of the Godhead, and His eternality is what gives the sacrifice of Christ its infinite and timeless value. It was through this divine, eternal Spirit that the finite, human sacrifice of the "man Christ Jesus" was able to satisfy the infinite, eternal justice of God the Father, thereby securing an eternal redemption for all who believe. His eternality is the bedrock of His deity and the guarantee of our salvation.

Scripture References: Hebrews 9:14; 1 Timothy 1:17; Deuteronomy 33:27; Genesis 21:33; Isaiah 40:28; Romans 16:26

Anticipated Rebuttals: The primary **rebuttal** to this truth comes from Arianism, which argues that the "Spirit" is not God, but is rather God's impersonal "active force," like wind or electricity, and that "eternal" simply means it will last for a long time. This **rebuttal** attempts to redefine "eternal" to mean "long-lasting" rather than "without beginning or end." This is a willful distortion of the text. The KJV is clear: God is the "King eternal." The Holy Ghost is the "eternal Spirit." The attribute is the same. An impersonal force like electricity is not "eternal"; it is a product that has a source and a beginning. It is generated. The Holy Ghost, however, is not generated; He *is*. This **rebuttal** also fails to explain how a mere "force" could be the agent through which Christ "offered himself." A force has no will, no consciousness, and no agency. The text presents a personal, divine agent. Did Christ offer Himself through "eternal electricity"? The idea is absurd. The KJV presents the Holy Ghost as a co-equal, co-eternal Person.

Churches Teaching Fallacies: The primary modern proponent of this fallacy is the **Watch Tower Society (Jehovah's Witnesses)**, which inherited its core error from **Arianism**. The Arian heresy was first formally promoted by **Arius of Alexandria** around **318-321 AD** and was condemned at the Council of Nicaea in 325 AD. Arius taught that the Son and the Spirit were the first and highest created beings, but were not co-eternal with the Father. Jehovah's Witnesses continue this error by teaching that the Holy Ghost is not a person but is God's impersonal "active force," thereby denying His deity, personhood, and eternality.

Verses of Apparent Support: John 3:8; Acts 2:2

Verses of Correction: Hebrews 9:14; Acts 5:3-4; 1 Corinthians 12:11; Ephesians 4:30; John 14:26; 1 Corinthians 2:10-11

Logical Fallacy Analysis: The error rests on a **False Analogy**. The opponent sees that the KJV sometimes uses "wind" (pneuma) or "power" as a *metaphor* for the Spirit's *actions* (like in John 3:8 or Acts 1:8). They then falsely conclude that the Spirit *is* nothing more than wind or power. This is a severe logical error. A metaphor describes one quality of a thing; it does not define its entire essence. If you say, "My guard dog is a rock," you mean he is solid and unmoving, not that he is a literal piece of granite. Likewise, when the KJV describes the Spirit's *work* as being like the wind (unseen, powerful), it is not saying He *is* an impersonal, meteorological phenomenon. He is the "eternal Spirit," a title that can never be applied to wind.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Materialism**, the belief that reality is composed only of physical matter and impersonal forces. This philosophy struggles to accept the existence of a *personal, non-physical, divine* being. Because their worldview only has room for "persons" (like men) and "forces" (like gravity), they must categorize the Holy Ghost as a "force." The biblical worldview, however, establishes a different reality: that of spirit. God is Spirit (John 4:24), and this "eternal Spirit" is a divine *Person* with a mind, a will, and an eternal nature, existing entirely outside the categories of a materialistic philosophy.

Question 82. What does Jesus call the Holy Ghost in John 14:16-17?

Answer 82. Topical Bible Study Correction (KJV): In John 14:16-17, Jesus gives the Holy Ghost a title that simultaneously proves His personhood, His deity, and His distinctness from the Son: **"another Comforter."** Jesus promises, "And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; Even the Spirit of truth..." The word "another" (Greek, *allos*) means **another of the same kind**. This is a profound theological statement. Jesus Himself had been their Comforter, their *parakletos*—their guide, teacher, and helper. He was now promising to send a replacement who was just like Him. He was not promising to send "another force" or "another influence." He was promising "another Person." This single word proves the personhood of the Holy Ghost. Furthermore, it proves His deity, as only God could be "another" of the *same kind* as the divine Son. It also proves His distinction, as He is "another" and not the Son Himself. This "Comforter" is also called "the Spirit of truth," a title defining His work as the one who would guide, teach, and reveal all truth to the disciples. This promise is not for an impersonal energy, but for a personal, divine, and indwelling replacement for Christ Himself.

Scripture References: John 14:16-17; John 14:26; John 15:26; John 16:7; 1 John 2:1

Anticipated Rebuttals: The primary **rebuttal** comes from **Modalism (Oneness)**, which claims that "another Comforter" is not a third person, but is simply Jesus Himself returning in a different "mode" or "form" (as the "Spirit"). This **rebuttal** is based on a deliberate twisting of John 14:18, where Jesus says, "I will not leave you comfortless: I will come to you." The Modalist claims this proves Jesus *is* the Comforter. This interpretation creates a massive contradiction. Why would Jesus say, "I will pray the Father, and *he* shall give you *another* Comforter," if He simply meant,

"I will pray to myself, and I will send myself"? The language is nonsensical. Jesus clearly distinguishes three entities: "I" (the Son, who prays), "the Father" (who gives), and "another Comforter" (the Holy Ghost, who is sent). The promise "I will come to you" is fulfilled by the Holy Ghost *indwelling* the believer, which is the spiritual presence of Christ. But the *person* of the Comforter is explicitly "another."

Churches Teaching Fallacies: The heresy of **Modalism** (also known as Sabellianism or Patripassianism) is the primary source of this error. It was first taught by **Sabellius** in Rome around **215 AD**. Sabellius taught that the Father, Son, and Holy Ghost were not distinct persons, but merely three different "modes" or "masks" that the one God wears. This heresy is alive today in **Oneness Pentecostal** churches, such as the **United Pentecostal Church (UPC)**, which deny the distinct persons of the Godhead and teach that "Jesus" is the name of all three, thereby confusing the Son with the Father and the Spirit.

Verses of Apparent Support: John 14:18; 2 Corinthians 3:17

Verses of Correction: John 14:16; John 14:26; John 15:26; Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14

Logical Fallacy Analysis: The error rests on the **Fallacy of Equivocation**. The opponent equivocates on the word "Comforter." In John 14:16, Jesus promises "another Comforter" (a distinct person, the Holy Ghost). In 1 John 2:1, Jesus is called our "advocate" (the *exact same* Greek word, *parakletos*, or Comforter). The Modalist sees this and says, "See! Jesus *is* the Comforter!" They fail to see the brilliant precision of the text. Jesus *is* our Comforter (Advocate) *in heaven*. The Holy Ghost is "another Comforter" *on earth*. This is like a king (the father) going to war and telling his children, "I will send you *another* father to protect you while I am gone," referring to his most trusted general. He does not cease to be their father, but he has sent *another* to act in his place with his full authority.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (or Monarchianism). This is the philosophical insistence that "one" must mean an absolute, solitary, and indivisible singularity. This human-devised, philosophical "box" simply cannot contain the biblical revelation. Because the Modalist is *starting* with the philosophical assumption that God *must* be a single person, they are forced to twist every verse that shows distinction. They must make the Father, Son, and Spirit mere "roles" or "modes." The KJV, however, begins with "one God" (Deuteronomy 6:4) but reveals this "one" as a compound unity (Genesis 1:26, "Let us..."), a truth that this rigid philosophy cannot accept.

Question 83. How is the Holy Ghost shown to be distinct from the Father and the Son in John 15:26?

Answer 83. Topical Bible Study Correction (KJV): John 15:26 provides one of the most concise and powerful KJV portraits of the Godhead, clearly presenting all three divine persons as distinct and active in their specific roles. Jesus states, "But when the **Comforter** is come, whom **I** will send unto you from the **Father**, even the **Spirit of truth**, which proceedeth from the **Father**, he

shall testify of **me**." A simple diagram of this verse reveals its profound structure. We see (1) **The Son** ("I" and "me"), who is the sender and the one who is testified about. (2) **The Father**, who is the source from which the Spirit proceeds and the one from whom the Son sends the Spirit. (3) **The Holy Ghost** ("Comforter," "Spirit of truth," "he"), who is the one being sent, the one who proceeds, and the one who performs the work of testifying. It is impossible to read this verse with plain honesty and conclude that the Father, Son, and Holy Ghost are one person. The one who sends ("I") is distinct from the one sent ("he"). The one from whom He proceeds ("the Father") is distinct from the one who proceeds ("the Spirit"). And the one who testifies ("he") is distinct from the one He testifies about ("me"). This single verse is a fortress of truth against the Modalist heresy.

Scripture References: John 15:26; John 14:16; John 14:26; Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14; 1 Peter 1:2

Anticipated Rebuttals: The Modalist **rebuttal** to this verse is one of desperation. They are forced to argue that this is just Jesus (as the "Father" in one role) sending His own "Spirit" (another role) to testify about His "flesh" (the "Son" role). This requires a level of linguistic and logical gymnastics that renders the text meaningless. It turns a simple, straightforward promise into a convoluted monologue. If Jesus simply meant "My Spirit will testify of my flesh," why did He not say so? Why did He deliberately and distinctly name "I," "the Father," and "the Comforter (he)"? The Modalist has to *re-write* the verse to make it fit their theology. They will claim that "proceedeth from the Father" simply means the Spirit "comes from the divine essence" (which they identify only as Jesus). This again ignores the plain distinction. The KJV text presents three distinct, conscious actors, and no amount of theological contortion can erase the personal pronouns "I," "Father," and "he."

Churches Teaching Fallacies: This is a direct refutation of **Modalism (Sabellianism)**, first taught by **Sabellius** around **215 AD**. This heresy is the foundational doctrine of modern **Oneness Pentecostal** groups, such as the **United Pentecostal Church (UPC)** and **Apostolic** churches. These groups insist that "Jesus" is the name of the Father, Son, and Holy Ghost, thereby denying their distinct personhood and reducing them to mere manifestations of one person, in direct contradiction to this verse.

Verses of Apparent Support: John 10:30; John 14:9; Colossians 2:9

Verses of Correction: John 15:26; John 14:16; John 14:26; Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14

Logical Fallacy Analysis: The error rests on the **Straw Man Fallacy**. The Modalist attacks a "straw man" version of the Godhead, claiming that believing in distinct persons is "Tritheism" (belief in three gods). They present a **false dilemma**: "You must either believe in one person (Modalism) or three gods (Tritheism)." This is a false choice. The KJV presents a third, perfect option: **one God** (Deuteronomy 6:4) who exists as **three distinct persons** (Matthew 28:19). By misrepresenting the biblical doctrine as "three gods," they are able to "defeat" this straw man and present their own heresy as the only "monotheistic" option. The KJV, however, holds both oneness and distinction in perfect, divine tension.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (also called Unitarianism). It is the *a priori* philosophical belief that "oneness" must, by human definition, be an absolute and indivisible singularity. This human-centered "rationalism" is then imposed *onto* the biblical text. Because their philosophy cannot accept a compound unity (like "one flesh" in Genesis 2:24), they are forced to deny the clear evidence of distinction. They have decided *before* reading the Bible what "one" must mean, and they proceed to twist, distort, and ignore any verse that contradicts their philosophy. The biblical approach is to *let the Bible define* "one God," and it does so as a compound unity: the Father, Son, and Holy Ghost.

Question 84. What does the Lord say about His "spirit" in Genesis 6:3, indicating personality?

Answer 84. Topical Bible Study Correction (KJV): In Genesis 6:3, long before the flood, the LORD God reveals the distinct, personal nature of His Spirit through a profound emotional and relational statement. The KJV records, "And the LORD said, **My spirit shall not always strive with man.**" This single word, "**strive**," is an undeniable indicator of personhood. An impersonal force, like gravity or electricity, cannot "strive." Striving is a deeply personal act. It implies a conscious will, a moral judgment, and a patient, relational engagement. It is the act of contending with, pleading with, and resisting the will of another. In this context, the Spirit of God is personally engaging with the conscience of sinful humanity, pleading for repentance, and being resisted. This proves that the Holy Ghost is not merely a "force" or a "power," but a conscious, feeling, and volitional Person who thinks, feels, and acts. This verse also establishes that the Holy Ghost is not just a New Testament revelation, but the same divine Person who has been actively and personally interacting with mankind since the very beginning of our fall into sin.

Scripture References: Genesis 6:3; Genesis 1:2; Ephesians 4:30; Isaiah 63:10; Acts 7:51; Nehemiah 9:30

Anticipated Rebuttals: Opponents, particularly those from an Arian or Watchtower perspective, will argue that "strive" does not imply personhood. They will claim it is a figure of speech, similar to saying "my law strives with man" or "my conscience strives with me." They reduce the "Spirit" to God's "influence" or His "law." This **rebuttal** fails because the text explicitly says "*My spirit*," distinguishing Him from God's "law." Furthermore, the context of the Holy Ghost's work throughout the KJV is consistently personal. He is "grieved" (Ephesians 4:30), He "speaks" (Acts 13:2), He "wills" (1 Corinthians 12:11), and He "testifies" (John 15:26). Genesis 6:3 is the first chronological instance of this personal work. To reduce "strive" to an impersonal "influence" is to ignore the overwhelming weight of evidence and the plain meaning of the word. A simple influence does not "strive"; a Person does.

Churches Teaching Fallacies: This truth is primarily denied by **Arianism**, the heresy of **Arius** (condemned **325 AD**) which lives on in the modern **Watch Tower Society (Jehovah's Witnesses)**. They explicitly teach that the Holy Ghost is God's impersonal "active force." This verse is also problematic for **Deists**, who believe God created the world and then left it to run on its own. Genesis 6:3 shows a God who is intimately, personally, and spiritually involved with His creation, "striving" with the hearts of men.

Verses of Apparent Support: Luke 1:35 ("the power of the Highest"); Acts 1:8 ("power, after that the Holy Ghost is come upon you")

Verses of Correction: Genesis 6:3; Ephesians 4:30; 1 Corinthians 12:11; Acts 13:2; John 14:26; Acts 5:3-4

Logical Fallacy Analysis: The error rests on the **Reductive Fallacy** (also called the Fallacy of Division). The opponent takes one *attribute* or *function* of the Holy Ghost and claims it is His entire *essence*. Because the Holy Ghost *gives* "power" (Acts 1:8), the opponent incorrectly concludes that He *is* only "power." This is a profound error in logic. A king *gives* commands, but he is not *only* a "command." A doctor *gives* medicine, but he is not *only* "medicine." The Holy Ghost, a divine Person, is the *source* of spiritual power; He is not the power itself. By reducing Him to one of His functions, the opponent denies His personal, divine nature.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Functionalism**, the unbiblical belief that a being is defined by what it *does* rather than what it *is*. The KJV, however, defines beings by their *nature*. The Holy Ghost is, by nature, the "eternal Spirit" (Hebrews 9:14). One of His *functions* is to "strive" (Genesis 6:3). Another is to give "power" (Acts 1:8). The opponent's philosophy confuses function with essence, a fatal error that prevents them from ever seeing the Person behind the power. The KJV clearly reveals a divine Person whose *work* involves striving, just as a human person's work might involve teaching or building.

Question 85. How does the Holy Ghost demonstrate His authority in Acts 13:2?

Answer 85. Topical Bible Study Correction (KJV): Acts 13:2 provides an undeniable demonstration of the Holy Ghost's absolute personhood and sovereign divine authority. As the leaders of the church at Antioch were ministering, "the **Holy Ghost said**, Separate me Barnabas and Saul for the work whereunto **I have called them**." This single verse is a fortress of truth. First, it proves His **personhood**: "the Holy Ghost **said**." An impersonal force cannot "say" anything. Speaking is the act of a conscious, intelligent mind. Second, it proves His **sovereignty**: "Separate *me* Barnabas and Saul." He issues a direct command to the church leaders, exercising authority *over* them. He does not suggest or request; He commands. Third, it proves His **divine prerogative**: "...for the work whereunto **I have called them**." The act of "calling" someone to the ministry is a right that belongs to God alone. He does not say, "the Father has called them" or "Jesus has called them." He claims this divine authority for Himself: "**I have called them**." In this one event, the Holy Ghost speaks as God, commands as God, and commissions as God, proving He is the co-equal, sovereign third person of the Godhead, actively guiding His church.

Scripture References: Acts 13:2; Acts 13:4; Acts 20:28; 1 Corinthians 12:11; John 16:13; Acts 8:29; Acts 10:19

Anticipated Rebuttals: The **rebuttal** from those who deny the Spirit's personhood (like Jehovah's Witnesses) is that "the Holy Ghost said" is a figure of speech, meaning "God said *by means of* His active force," or that it was an audible word from the Father *about* the Spirit. This is a desperate attempt to ignore the plain text. The KJV is precise. It does not say "God said"; it says "the *Holy*

Ghost said." Furthermore, the Holy Ghost speaks in the first person: "Separate *me...*" and "whereunto *I* have called them." He is not a passive conduit for a message; He is the active, personal source of the message and the call. This is reinforced just two verses later, which states that Barnabas and Saul, "being **sent forth by the Holy Ghost**, departed" (Acts 13:4). The church obeyed the *person* who *spoke* to them and *sent* them.

Churches Teaching Fallacies: This doctrine is denied by **Arianism** (Arius, ~325 AD) and its modern-day descendant, the **Watch Tower Society (Jehovah's Witnesses)**. They deny that the Holy Ghost is a person and reduce Him to an impersonal "force." This verse is a direct contradiction to their entire theology, as it shows this "force" speaking in the first person and claiming the divine right to "call" ministers.

Verses of Apparent Support: Luke 1:35 ("power of the Highest"); Acts 1:8 ("power"); John 3:8 ("wind")

Verses of Correction: Acts 13:2; Acts 13:4; Acts 5:3-4; Ephesians 4:30; 1 Corinthians 12:11; Genesis 6:3

Logical Fallacy Analysis: The error rests on the **Reductive Fallacy**. The opponent reduces the *Person* of the Holy Ghost to His *manifestation*. Because the Holy Ghost *gives* power (Acts 1:8) or *manifests* like wind (Acts 2:2), the opponent falsely concludes that He *is* nothing but power or wind. This is like seeing a man give a speech and concluding he *is* nothing but "speech." It is a failure to distinguish the *agent* from the *action*. Acts 13:2 shows the divine Agent: "the Holy Ghost." His actions are "said" and "called." The opponent's logic forces them to claim that "Power said" and "Power called them," which is nonsensical.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Materialism** or **Naturalism**. This is a worldview that has no category for a personal, immaterial, spiritual being who can interact with the physical world. In this philosophy, if something is not a physical person (like a man), it *must* be an impersonal force (like light). The KJV reveals a third category: a divine, spiritual Person. Because the opponent's philosophy denies this category, they are forced to misinterpret the Holy Ghost as an "it"—an impersonal "force." Acts 13:2 shatters this philosophy by presenting a "He"—a divine Person who speaks, commands, and calls.

Question 86. What sin does Jesus warn against in Matthew 12:31-32, and what does this imply about the Holy Ghost?

Answer 86. Topical Bible Study Correction (KJV): In Matthew 12:31-32, Jesus issues the most solemn warning in all of Scripture: the sin of "**blasphemy against the Holy Ghost,**" which He declares is the one and only unpardonable sin. He states, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men... whosoever speaketh against the Holy Ghost, **it shall not be forgiven him, neither in this world, neither in the world to come.**" This profound and terrifying declaration implies two unshakable truths about the Holy Ghost. First, it proves His **absolute deity**. Blasphemy is a sin committed *against God*. One cannot commit a sin of this magnitude—an

eternal sin—against a created being, an angel, or an impersonal force. The reason this sin is unpardonable is that the Holy Ghost is the final, testifying person of the Godhead. To reject His clear, personal testimony *to Christ* is to reject the final court of appeal. Second, it proves His **distinct personhood**. One cannot "speak against" (blaspheme) an "it." This sin is a willful, verbal, and conscious rejection of a *Person* and His testimony. This verse places the Holy Ghost on a plane of divine honor so high that to speak against Him is a more final and fatal act than even speaking against the Son of man in His state of human humiliation.

Scripture References: Matthew 12:31-32; Mark 3:28-30; Luke 12:10; Acts 5:3-4; Hebrews 10:29

Anticipated Rebuttals: Opponents (both Arian and Modalist) attempt to neutralize this verse. The Arian (Jehovah's Witness) argues that "blasphemy against the Holy Ghost" simply means "blaspheming God's power," not a person. This fails because Jesus draws a distinction between this and *all other* blasphemies. Why would blaspheming God's "power" be less forgivable than blaspheming God "the Father"? It makes no sense. The Modalist (Oneness) argues that the Holy Ghost *is* the Father, so this is just another way of saying "blaspheming the Father." This also fails, because Jesus explicitly distinguishes this sin from "speak[ing] a word against the Son of man." If the Son, Father, and Spirit are all one person (Jesus), then how can blasphemy against one "role" be forgivable while blasphemy against another "role" is not? This verse *requires* three distinct persons to be intelligible: (1) The Son of Man, (2) The Father (implied), and (3) The Holy Ghost.

Churches Teaching Fallacies: This truth is denied by **Arianism** (Arius, ~325 AD), which denies the Spirit's deity, and by **Modalism** (Sabellius, ~215 AD), which denies His distinct personhood. Modern examples include the **Watch Tower Society (Jehovah's Witnesses)**, who deny He is a person, and the **United Pentecostal Church (UPC)**, which claims He is the same person as the Father and the Son. Both heresies collapse under the weight of this passage, as they cannot explain *why* this specific blasphemy is uniquely and eternally unpardonable.

Verses of Apparent Support: (None are credibly used to deny this passage)

Verses of Correction: Matthew 12:31-32; Mark 3:28-30; Acts 5:3-4; Ephesians 4:30; Acts 13:2

Logical Fallacy Analysis: The error rests on a **Special Pleading**. The opponent, to save their flawed system, must create a "special" definition for "Holy Ghost" in this one passage. In all other passages, they may try to reduce Him to "power" or "influence." But here, they are faced with a sin *so* severe it is unforgivable. Their simple definition of "power" is insufficient. Why is blaspheming this "power" worse than blaspheming the Father? They have no logical answer. They are forced to "plead" for a special, convoluted interpretation (e.g., "it means rejecting God's clear works") that applies *only* to this passage, in order to avoid the plain, terrifying conclusion: the Holy Ghost is a divine Person, and to reject His final testimony is to seal one's own doom.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Rationalism**, the belief that God must make sense to human logic. The idea that blasphemy against one person of the Godhead (the Son, in His earthly humiliation) is forgivable, while blasphemy against another (the Spirit, in His role as final witness) is not, is a profound divine mystery. It is a "stumblingblock" to human reason. The rationalist *must*

try to "solve" this or "explain it away" by reducing the persons to mere roles or forces. The biblical believer, however, accepts this truth as it is written. It reveals a distinction in *role* and *consequence* that our finite minds may not fully grasp, but which the KJV states as an absolute fact.

Question 87. How does 1 Corinthians 2:10-11 describe the Holy Ghost's knowledge of God?

Answer 87. Topical Bible Study Correction (KJV): 1 Corinthians 2:10-11 provides a profound revelation of the Holy Ghost's personhood and omniscience, proving He is co-equal and co-eternal with God. The KJV states that God reveals truth by His Spirit, "for the **Spirit searcheth all things, yea, the deep things of God.**" This first clause ascribes omniscience to the Spirit; He knows "all things," even the "deep things" of God's nature and plan. The text then provides a perfect analogy to prove *how* He knows them: "For what man knoweth the things of a man, save the **spirit of man which is in him?** even so the things of God knoweth no man, but the **Spirit of God.**" This is not the knowledge of an *outsider*. This is the intimate, exhaustive, and immediate knowledge of *self-consciousness*. Just as your human spirit is the very essence of your consciousness, knowing your own thoughts and motives, the Holy Ghost is the very "Spirit of God," possessing the divine consciousness of the Godhead. He doesn't *learn* the mind of God; He *is* the mind of God. This passage proves He is not a separate, created being (who would be an outsider) nor an impersonal force (which cannot "know" anything). He is a divine Person, co-eternal and one in essence with the Father.

Scripture References: 1 Corinthians 2:10-11; John 16:13; John 14:26; Isaiah 40:13-14; Romans 11:34

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is that this verse proves the Spirit *is* an impersonal force, just as a man's "spirit" (which they define as "life-force" or "attitude") is impersonal. This **rebuttal** completely massacres the analogy. A man's "spirit" in this context is his *mind*, his *consciousness*. It is the "I" that *knows* "me." It is the most personal thing he has. The verse is contrasting the *personal* knowledge of one's *own* spirit with the *personal* knowledge of God's *own* Spirit. Furthermore, they fail to deal with the first part of the verse: "the Spirit *searcheth* all things." An impersonal force cannot "search." Searching is a volitional act of a conscious, inquisitive mind. This verse is one of the strongest proofs *against* their "active force" doctrine, yet they attempt to twist it into a proof *for* it by destroying the very analogy Paul is making.

Churches Teaching Fallacies: This truth is denied by the **Watch Tower Society (Jehovah's Witnesses)**, who follow the heresy of **Arianism** (Arius, ~325 AD) and **Macedonianism** (Macedonius I, ~381 AD), the latter of which specifically focused on denying the deity of the Holy Spirit. By teaching that the Spirit is an impersonal "active force," they contradict this passage which proves He is a knowing, searching, conscious Person with access to the very mind of God.

Verses of Apparent Support: Genesis 2:7 ("breath of life"); Psalm 104:30 ("thou sendest forth thy spirit")

Verses of Correction: 1 Corinthians 2:10-11; John 14:26; John 16:13; Acts 13:2; Ephesians 4:30

Logical Fallacy Analysis: The error rests on the **Fallacy of Equivocation**. The opponent equivocates on the word "spirit." In the KJV, "spirit" can mean "breath" or "wind" (John 3:8), an "attitude" (1 Corinthians 4:21), a "demon" (Mark 9:20), the "conscious mind" of man (1 Corinthians 2:11), or the "Holy Spirit" (Ephesians 4:30). The opponent dishonestly takes the *impersonal* definition ("breath") and applies it to passages that are clearly about the *personal* "Holy Spirit." They ignore the context. When the KJV says "the spirit of man which is in him" *knows* things, it clearly means "mind" or "consciousness." Therefore, the parallel "Spirit of God" must also be a conscious, knowing Person. The opponent's entire argument rests on applying the wrong definition to the word.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Dualism**, the unbiblical idea that God the Father is a "person" and His "Spirit" is a separate, subservient, and different *kind* of thing (a "force"). The KJV presents a unified picture: God *is* Spirit (John 4:24). The Father is Spirit, the Son is Spirit (in His divine nature), and the Holy Ghost is Spirit. The analogy in 1 Corinthians 2:11 proves this unity. You cannot separate a man from his "spirit" (his mind) and still have a man. Likewise, the opponent's attempt to separate "God" from "the Spirit of God" is a philosophical error that creates a divided, schizophrenic deity, rather than the perfectly unified Godhead of the KJV.

Question 88. What does 2 Peter 1:21 state about the role of the Holy Ghost in prophecy?

Answer 88. Topical Bible Study Correction (KJV): 2 Peter 1:21 reveals that the Holy Ghost is the divine author, agent, and guarantor of all true prophecy. The KJV states, "For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**" This verse establishes that Scripture is not a book of human opinion, religious genius, or "the will of man." It is a divinely produced book. The prophets were the "holy men" who "spake," but the *source* of their words was the Holy Ghost. The word "moved" signifies that He was the active, personal agent who "carried them along," guiding their minds and their words to ensure they spoke the very oracles of God. This proves the Holy Ghost's divine personhood. An impersonal "force" cannot "move" a man to speak specific, propositional truth. This is the work of a divine, superintending *Mind*. He is the "Spirit of truth" (John 15:26) and the one who "shall teach you all things, and bring all things to your remembrance" (John 14:26). He is, therefore, the personal Author of the Word of God.

Scripture References: 2 Peter 1:21; 2 Timothy 3:16; John 14:26; John 15:26; John 16:13; Acts 1:16; Acts 28:25

Anticipated Rebuttals: The primary **rebuttal** is that "moved by the Holy Ghost" simply means the prophets were "inspired" or "influenced" by God's power, not that a distinct person was moving them. This attempts to depersonalize the act. This **rebuttal** fails when compared with the rest of Scripture. In Acts 28:25, Paul says, "Well spake the **Holy Ghost** by Esaias the prophet..." In Acts 1:16, Peter states, "...this scripture must needs have been fulfilled, which the **Holy Ghost** by the mouth of David spake..." The KJV consistently identifies the *speaker* through the prophet as the *Person* of the Holy Ghost. 2 Peter 1:21 is the summary statement of this *personal* action. The

prophets were not just "moved by power"; they were "moved by the *Holy Ghost*," a divine Person who "spoke" through them.

Churches Teaching Fallacies: This truth is denied by **Arianism** (Arius, ~325 AD) and its modern counterpart, the **Watch Tower Society (Jehovah's Witnesses)**. By reducing the Spirit to an impersonal "active force," they cannot account for how this "force" could be the personal agent who "spoke by the mouth of David" and "moved" the prophets. This doctrine is also denied by **Liberal Theology**, which arose from the **Enlightenment** in the **17th-18th centuries** with philosophers like **Immanuel Kant**. Liberalism denies the divine authorship of Scripture altogether, claiming it is a human book *about* God, not a divine book *from* God. 2 Peter 1:21 refutes this by stating prophecy came *not* "by the will of man."

Verses of Apparent Support: (None are credibly used to deny this passage, as it is a direct statement of fact)

Verses of Correction: 2 Peter 1:21; Acts 1:16; Acts 28:25; 2 Timothy 3:16; John 16:13

Logical Fallacy Analysis: The error rests on the **Fallacy of Ambiguity**. The opponent relies on the ambiguous, modern, secular definition of "inspiration" to strip the verse of its power. In modern English, "inspiration" can mean a "good idea" or a "feeling of creativity." The opponent imposes this weak definition on the KJV. But the KJV's definition, "moved by the Holy Ghost," is not ambiguous at all. It means "to be carried along by a personal, divine agent." The opponent's argument only works by replacing the Bible's clear, strong, *personal* action with a weak, modern, *impersonal* concept that shares the same English word ("inspiration," from 2 Timothy 3:16, "given by inspiration of God").

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Naturalism**, the philosophical belief that all events have a "natural" or "human" explanation. This philosophy *a priori* rejects the possibility of supernatural, divine communication. The liberal theologian, for example, *starts* with the assumption that God (if He exists) does not speak directly to men. Therefore, they *must* conclude that the Bible is a human book. 2 Peter 1:21 is the KJV's direct refutation of this philosophy. It states as a fact that prophecy did *not* come by the will of man, but was a supernatural, divine act initiated and completed by the Person of the Holy Ghost.

Question 89. How does the KJV clearly present the Holy Ghost as a divine person, not an impersonal force?

Answer 89. Topical Bible Study Correction (KJV): The King James Version presents an overwhelming and cumulative case for the Holy Ghost as a divine person, not an impersonal force, by consistently ascribing to Him the three non-negotiable attributes of personhood: **mind, emotion, and will**. An impersonal force, like wind or electricity, has none of these. First, the KJV reveals He has a **mind**: He "searcheth all things" and "knoweth the things of God" (1 Corinthians 2:10-11); He "shall teach" and "bring all things to your remembrance" (John 14:26); and He "maketh intercession for us" (Romans 8:26), which requires a mind that understands our needs. Second, the KJV reveals He has **emotion**: He can be "grieved" (Ephesians 4:30), which is a

profound personal, emotional response to sin. He also "strives" with men (Genesis 6:3), a relational act of patient, emotional pleading. Third, the KJV reveals He has a **will**: He distributes spiritual gifts "severally as **he will**" (1 Corinthians 12:11), a direct statement of sovereign choice. He also "speaks" ("the Holy Ghost said," Acts 13:2), "sends" ("sent forth by the Holy Ghost," Acts 13:4), and "forbids" (Acts 16:6). An impersonal force cannot be grieved, cannot will, and cannot speak. Furthermore, He is identified as God ("lied unto God," Acts 5:4), eternal ("eternal Spirit," Hebrews 9:14), and can be blasphemed in an unpardonable way (Matthew 12:31). The KJV's portrait is not of an "it," but of a divine "He."

Scripture References: Ephesians 4:30; 1 Corinthians 12:11; John 14:26; 1 Corinthians 2:10-11; Acts 13:2; Genesis 6:3; Acts 5:3-4; Hebrews 9:14; Matthew 12:31-32; John 15:26; John 16:13; Romans 8:26

Anticipated Rebuttals: The only **rebuttal** is to claim that *every single one* of these verses is a "figure of speech," a "personification." The opponent (e.g., Jehovah's Witness) claims that we also "personify" wisdom (Proverbs 8) or sin (Romans 7), so therefore these passages are not "literal." This argument collapses under the slightest scrutiny. First, the sheer *volume* of personal attributes, actions, and identifiers applied to the Holy Ghost is overwhelming and unparalleled. It is not one or two poetic verses, but a consistent, doctrinal presentation across the entire KJV. Second, the *context* is not poetry. Acts 13:2 ("the Holy Ghost said") is a narrative, historical account. Acts 5:4 ("lied unto God") is a direct, doctrinal identification. 1 Corinthians 12:11 ("as he will") is a theological explanation. To dismiss all of these as "personification" is to abandon all honest rules of interpretation. One cannot "lie to" a personification. One cannot "blaspheme" a figure of speech and be damned for it.

Churches Teaching Fallacies: The heresy of **Macedonianism**, first taught by **Macedonius I of Constantinople** around **381 AD**, specifically denied the personhood and deity of the Holy Ghost. This heresy was condemned at the Council of Constantinople (381 AD). Today, this error is most prominently taught by the **Watch Tower Society (Jehovah's Witnesses)**, who inherited their Arian and Macedonian heresies from 19th-century movements. They explicitly teach that the Holy Ghost is an impersonal "active force."

Verses of Apparent Support: John 3:8; Acts 2:2; Acts 1:8

Verses of Correction: Ephesians 4:30; 1 Corinthians 12:11; Acts 13:2; Acts 5:3-4; Genesis 6:3; 1 Corinthians 2:10; John 14:16; John 14:26; Romans 8:26

Logical Fallacy Analysis: The error rests on the **Slothful Induction** fallacy (which is related to "Cherry Picking"). The opponent is presented with a mountain of evidence for the Spirit's personhood (He wills, grieves, speaks, teaches, knows, strives, calls, sends, intercedes). A reasonable person would conclude from this data that He is a person. The opponent, however, *ignores* this entire mountain of data and instead "picks" two or three verses where the Spirit's *action* is compared to wind or power. They then "lazily" conclude He *is* wind or power, having refused to engage with the overwhelming contradictory evidence. This is not an argument; it is a willful refusal to see the complete picture.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Empiricism**, the belief that truth is only found through what can be observed or measured. An empiricist can "see" the *effects* of the Spirit (a man speaking in tongues, a "mighty rushing wind," a miraculous healing) and will call this "power." But they cannot "see" the *Person* of the Spirit. They have no category for a personal, spiritual being. Therefore, they deny His existence and reduce Him to His observable *effects*. The KJV, however, operates on *revelation*, not empiricism. It reveals the unseen Person *behind* the visible power and commands us to believe in "Him," not "it."

Question 90. How is the Holy Ghost's deity and personhood affirmed in the baptismal formula (Matthew 28:19)?

Answer 90. Topical Bible Study Correction (KJV): The baptismal formula in Matthew 28:19 is a capstone affirmation of the Holy Ghost's full deity and distinct personhood, placing Him on a perfect level of equality with the Father and the Son. Jesus commands his disciples to baptize "in the **name** [singular] of the **Father**, and of the **Son**, and of the **Holy Ghost**." The genius of this verse is twofold. First, the use of the singular "**name**" for all three proves their essential **oneness**. They are not three separate gods; they are one God with one "name" (which represents one nature and one authority). Second, the verse explicitly **lists three distinct persons** as comprising this one name. The Holy Ghost is listed alongside the Father and the Son, receiving equal honor, equal authority, and equal participation in the one "name" of God. One would never be baptized into the name of "the Father, and of the Son, and of Michael the Archangel." Nor would one be baptized into the name of "the Father, and of the Son, and of the active force." The inclusion of the Holy Ghost in this divine, singular "name" is an undeniable, explicit declaration from Christ Himself that the Holy Ghost is a co-equal, co-eternal, distinct Person within the one Godhead.

Scripture References: Matthew 28:19; 2 Corinthians 13:14; Matthew 3:16-17; 1 Peter 1:2; John 15:26

Anticipated Rebuttals: There are two main, opposing **rebuttals**. The **Arian (Jehovah's Witness) rebuttal** claims this verse is a later "corruption" added to the Bible, as they allege it contradicts their Arian beliefs. This is an argument from silence with zero manuscript evidence, a convenient way to dispose of a "problem text." The second **rebuttal**, from the **Modalist (Oneness Pentecostal)**, is more common. They claim that "Father," "Son," and "Holy Ghost" are just *titles* for the one *name*, which they claim is "Jesus" (citing Acts 2:38). This **rebuttal** is a direct contradiction of Christ's own words. Jesus did not say "Baptize in my name." He said "Baptize in the *name* [singular] *of*..." and then He *defined* that singular name as the Father, the Son, and the Holy Ghost. Acts 2:38 ("in the name of Jesus Christ") is not a contradiction; it is a statement of *authority*. To be baptized "in the name of Jesus" means to be baptized *by His authority*, and His authority *commands* us to use the formula He gave: Father, Son, and Holy Ghost.

Churches Teaching Fallacies: This truth is denied by both **Arianism** (Arius, ~325 AD; modern **Jehovah's Witnesses**) and **Modalism** (Sabellius, ~215 AD; modern **United Pentecostal Church**). Both heresies must either ignore, corrupt, or twist this verse. The Arians deny the deity of the Son and Spirit, and the Modalists deny the distinction of all three. This verse refutes both

heresies simultaneously by affirming *both* the deity (one name) and the *distinction* (Father, Son, Holy Ghost) of all three.

Verses of Apparent Support: (Arian) Mark 13:32; (Modalist) Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5

Verses of Correction: Matthew 28:19; 2 Corinthians 13:14; Matthew 3:16-17

Logical Fallacy Analysis: The Modalist error rests on a **Hasty Generalization** and a **False Dilemma**. They see several passages in Acts where baptism is "in the name of Jesus Christ" and *hastily generalize* that this is the *only* formula, thereby nullifying Christ's explicit command in Matthew 28:19. They then create a *false dilemma*: "You must either baptize using the formula in Matthew 28 OR the formula in Acts 2." The KJV shows no contradiction. To do something "in the name of" someone is to do it by their authority. When a police officer says "Stop, in the name of the law," he doesn't mean the law's *name* is "Stop." He is invoking his *authority*. Peter, in Acts 2, commanded baptism *by the authority of Jesus Christ*. What did that authority *command*? The formula given in Matthew 28:19.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Pragmatism** (for the Modalist). They believe that since the *result* of baptism in Acts was salvation, the *formula* they used ("in the name of Jesus") must be the "correct" and "only" one. They prioritize the *example* (Acts) over the *command* (Matthew). The KJV, however, operates on *divine command*. The command of Christ in Matthew 28:19 is the *source* of the authority. The *examples* in Acts are the *application* of that authority. The command defines the *what* (Father, Son, Holy Ghost), and the examples define the *who* (Jesus) that gives the authority for the command.

Harmonizing the Godhead: Distinct Interactions and Unity

Question 91. At the baptism of Jesus (Matthew 3:16-17), how are the Father, the Son, and the Holy Ghost all present and acting distinctly?

Answer 91. Topical Bible Study Correction (KJV): The baptism of Jesus Christ is the single clearest event in the KJV that reveals the Godhead, demonstrating that the "one God" is comprised of three distinct, co-existent persons. The heresy of Modalism—that God is one person who simply changes "modes"—is rendered an impossibility by this passage. The text records all three persons, present at the **same time**, in the **same location**, but performing **three different actions**. (1) **The Son** is physically present in His incarnate body, "coming up straightway out of the water." He is the one being seen and affirmed. (2) **The Holy Ghost** is visibly present, "descending like a dove, and lighting upon him." He is the one doing the anointing. (3) **The Father** is audibly present, as "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." He is the one doing the speaking and affirming. This simple, historical narrative shatters Modalism. The Son is not the Father, for the Father is speaking *about* Him from heaven. The Son is not the Spirit, for the Spirit is descending *upon* Him. And the Spirit is not the Father, for the Father is in heaven and the Spirit is descending. All three are distinct, and all three are present at once.

Scripture References: Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** to this passage is an act of pure desperation. They are forced to argue that this was a "divine illusion" or a "manifestation," not three real persons. They claim that Jesus (the one person) was *physically* in the water, but *projected his voice* from heaven (as the "Father") and *sent his power* down (as the "Spirit" or "dove"). This interpretation is absurd and finds zero support in the text. It accuses God of being a ventriloquist. The text does not say "a voice that Jesus projected"; it says "a voice *from heaven*." It does not say "Jesus's power descended"; it says "the *Spirit of God* descended." The plain, honest reading of the text shows three distinct actors. The Modalist **rebuttal** requires *adding* to the text and *inventing* a scenario that is not there, all to protect their unbiblical, unitarian premise.

Churches Teaching Fallacies: This is the cornerstone refutation of **Modalism (Sabellianism)**, the heresy taught by **Sabellius** around **215 AD**. This error is the central doctrine of all **Oneness Pentecostal** denominations, most notably the **United Pentecostal Church (UPC)**. Their entire system, which insists Jesus is the name of the Father, Son, and Holy Ghost, cannot be harmonized with this simple, historical account. This passage proves their foundational doctrine is false.

Verses of Apparent Support: John 10:30 ("I and my Father are one"); John 14:9 ("he that hath seen me hath seen the Father")

Verses of Correction: Matthew 3:16-17; John 14:16; John 14:26; John 15:26; Matthew 28:19; 2 Corinthians 13:14

Logical Fallacy Analysis: The error rests on the **Fallacy of Division**. The Modalist wrongly assumes that because God is **one in essence** (John 10:30), He must also be **one in person**. They cannot comprehend the biblical mystery of a compound unity. They believe that to "divide" God into "persons" is to "divide" His essence, which would be Tritheism. This is a logical failure. A human family can be "one" family (one essence) but be composed of three distinct persons (father, mother, child). The KJV reveals a divine "oneness" that is also composed of three distinct, co-equal persons. The baptism of Jesus is the clearest picture of this. The Modalist, by denying the *distinctions*, is forced to deny the plain reading of this passage.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (or Monarchianism). This is the *a priori* philosophical belief that "one" must mean an absolute, solitary, and indivisible singularity. This human-devised, philosophical "box" simply cannot contain the biblical revelation. Because the Modalist is *starting* with the philosophical assumption that God *must* be a single person, they are forced to twist every verse that shows distinction. They must make the Father, Son, and Spirit mere "roles" or "modes." The KJV, however, begins with "one God" (Deuteronomy 6:4) but reveals this "one" as a compound unity (Genesis 1:26, "Let us..."), a truth that this rigid philosophy cannot accept.

Question 92. In the great commission (Matthew 28:19), what is the singular "name" that believers are to be baptized in?

Answer 92. Topical Bible Study Correction (KJV): In the great commission, Jesus commands His apostles to baptize "in the **name** of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). The KJV's preservation of the singular "**name**" is a profound and critical theological revelation. Jesus does not say "in the *names*" (plural), as if they were three separate gods, which would be polytheism. He commands baptism into one, singular "name." This singular "name" represents the total, unified essence, authority, and nature of the one true God. This verse powerfully affirms the foundational truth of Deuteronomy 6:4 ("The LORD our God is one LORD"). However, this verse *also* defines *what* that one name *is*. The one "name" *is* "the Father, and of the Son, and of the Holy Ghost." This verse is therefore the KJV's perfect, balanced equation for the Godhead. It simultaneously upholds the **oneness** of God (one name) and the **distinction** of the three (Father, Son, Holy Ghost), holding both truths in perfect, divine tension.

Scripture References: Matthew 28:19; Deuteronomy 6:4; Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Zechariah 14:9

Anticipated Rebuttals: The primary **rebuttal** comes from Modalism (Oneness), which claims this verse is not a formula to be spoken, but a "power" to be understood. They argue that "Father," "Son," and "Holy Ghost" are merely *titles* for the one *name*, which they claim is "Jesus." They use the examples in Acts (e.g., Acts 2:38, "baptized... in the name of Jesus Christ") to "prove" this. This is a direct contradiction of Christ's own words and a severe logical fallacy. Jesus did not say "Baptize in my name." He said "Baptize in the *name* [singular] *of*..." and then He *defined* that singular name as the Father, the Son, and the Holy Ghost. The passages in Acts are not a different formula; they are a statement of *authority*. To be baptized "in the name of Jesus" means to be baptized *by His authority*, and His authority *commands* us to use the formula He gave: Father, Son, and Holy Ghost.

Churches Teaching Fallacies: This truth is rejected by **Modalism** (Sabellius, ~215 AD) and its modern followers, the **United Pentecostal Church (UPC)**. They insist that the *only* valid baptismal formula is "in the name of Jesus," and they re-baptize those who were baptized using the formula of Matthew 28:19. In doing so, they are *disobeying* the direct, explicit command of the Lord Jesus Christ by substituting an *example* from Acts as a *command*.

Verses of Apparent Support: Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5; Colossians 3:17

Verses of Correction: Matthew 28:19; Matthew 3:16-17; John 15:26; 2 Corinthians 13:14

Logical Fallacy Analysis: The error rests on the **Fallacy of Hasty Generalization** and **False Dichotomy**. The opponent sees several passages in Acts where baptism is "in the name of Jesus Christ" and *hastily generalizes* that this is the *only* formula, thereby nullifying Christ's explicit command in Matthew 28:19. They then create a *false dichotomy*: "You must either baptize using the formula in Matthew 28 OR the formula in Acts 2." The KJV shows no contradiction. To do something "in the name of" someone is to do it by their authority. When a police officer says "Stop, in the name of the law," he doesn't mean the law's *name* is "Stop." He is invoking his *authority*. Peter, in Acts 2, commanded baptism *by the authority of Jesus Christ*. What did that authority *command*? The formula given in Matthew 28:19.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Pragmatism** (or "Example over Precept"). They believe that since the *result* of baptism in Acts was salvation, the *formula* they used ("in the name of Jesus") must be the "correct" and "only" one. They prioritize the *example* (Acts) over the *command* (Matthew). The KJV, however, operates on *divine command*. The command of Christ in Matthew 28:19 is the *source* of the authority. The *examples* in Acts are the *application* of that authority. The command defines the *what* (Father, Son, Holy Ghost), and the examples define the *who* (Jesus) that gives the authority for the command.

Question 93. What is the significance of the singular "name" being applied to the Father, the Son, and the Holy Ghost in Matthew 28:19?

Answer 93. Topical Bible Study Correction (KJV): The significance of the singular "**name**" is that it is a direct, divine declaration of **unified essence and co-equal deity**. This single word is the KJV's primary bulwark against both Tritheism (three gods) and Arianism (two lesser beings). If the Father, Son, and Holy Ghost were three separate gods, the KJV would have demanded the plural "names." It does not. By stating "one name," Jesus affirms they are the **one LORD** of Deuteronomy 6:4. But the verse goes further. If the Son and Holy Ghost were lesser, created beings (as Arianism claims), it would be the highest form of blasphemy to include them in the *one divine name* of God. One would *never* be baptized into the "name" of "God, and the archangel Michael, and the angel Gabriel." The fact that the Son and the Holy Ghost are included *within* this singular divine "name," on the exact same level as the Father, is a non-negotiable declaration of their full, co-equal deity. This verse, therefore, is a perfect summary of the Godhead: they are **one** (one name), they are **three** (Father, Son, Holy Ghost), and they are **God** (all included in that divine name).

Scripture References: Matthew 28:19; Deuteronomy 6:4; Zechariah 14:9; 2 Corinthians 13:14; Acts 5:3-4; John 1:1

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to claim the verse is a "forgery." Having no manuscript evidence for this, they simply declare it must be false because it contradicts their theology. This is not an argument; it is a concession of defeat. Their other argument is that "in the name of" can mean "in recognition of." They claim we are baptized "in recognition of" the Father (as God), the Son (as chief creature), and the Spirit (as chief force). This tortures the text. The command is to be baptized *into* a single "name." This is an act of identification with, and submission to, the one being named. To be baptized "into the name" of a creature or a force is idolatry. The singular "name" unites all three as the one God of our salvation.

Churches Teaching Fallacies: This truth is primarily rejected by **Arianism** (Arius, ~325 AD) and its modern child, the **Watch Tower Society (Jehovah's Witnesses)**. Their entire system is built on the denial of the deity of the Son and the Spirit. This verse, by placing them *inside* the singular name of God, is a direct and fatal blow to their foundational doctrine. They are forced to reject the verse itself, claiming it was added by "Trinitarians," rather than conform their doctrine to the text.

Verses of Apparent Support: Mark 13:32; John 14:28; 1 Corinthians 15:28

Verses of Correction: Matthew 28:19; John 1:1; John 10:30; Philippians 2:6; Acts 5:3-4; Hebrews 9:14

Logical Fallacy Analysis: The error rests on an **Appeal to Motive** and an **Argument from Incredulity**. The opponent cannot *disprove* the verse with evidence, so they *attack* it by claiming it "must have been" added by unfaithful scribes to support the "Trinity." This is an *ad hominem* attack on the motives of translators, not an argument about the text. Second, they argue from **personal incredulity**: "I cannot *believe* that God would be three in one, therefore this verse *must* be false." Their personal lack of understanding is not a valid argument against a clear scriptural statement. The KJV is filled with mysteries that human reason cannot solve; this is the greatest of them.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Hierarchicalism** (a form of Subordinationism). This is the *a priori* philosophical belief that all relationships *must* be hierarchical. In this worldview, if the Father is God, then the Son and Spirit *must* be "lesser than" Him. They cannot conceive of a *co-equal* relationship. They see "Father" and "Son" and immediately impose a human, biological hierarchy of "source" and "creation." The KJV, however, reveals a divine, *eternal* relationship, not a created one. Matthew 28:19 refutes their philosophy by presenting a *lateral* relationship: Father, Son, and Holy Ghost, side-by-side, all sharing the one name.

Question 94. How does the apostolic benediction in 2 Corinthians 13:14 demonstrate the distinctness and equality of all three?

Answer 94. Topical Bible Study Correction (KJV): The apostolic benediction in 2 Corinthians 13:14 is a powerful, spontaneous affirmation of the Godhead, showing all three divine persons as distinct, personal, and co-equal sources of grace. Paul closes his letter with this prayer: "The **grace** of the **Lord Jesus Christ**, and the **love** of **God** [the Father], and the **communion** of the **Holy Ghost**, be with you all. Amen." This is not a dry formula; it is a living prayer. It proves their **distinctness**, as all three are named separately: "Lord Jesus Christ," "God" (the Father), and "Holy Ghost." It proves their **personhood**, as all three are the source of personal, relational blessings: "grace," "love," and "communion" (fellowship). An impersonal force cannot give "communion." And it proves their **equality**, as Paul places them all on the same divine level. He does not say, "The love of God, the grace of Christ, and the help of the archangel Michael." He lists all three as the co-equal founts of divine blessing. This verse, like Matthew 28:19, is a clear and unassailable KJV testimony to the three distinct, divine persons of the one Godhead.

Scripture References: 2 Corinthians 13:14; Matthew 28:19; 1 Peter 1:2; Ephesians 2:18; Jude 1:20-21

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to claim this verse does not "prove" they are all God. They argue it simply lists three "things" believers receive: God's love (which is supreme), Christ's grace (which is a gift *from* God), and the Spirit's communion (which they define as "sharing in the active force"). This robs the verse of its parallel structure and its power. Paul is not listing a "person," a "concept," and a "force." He is listing three *divine persons* and the unique *blessing* that proceeds from each. The "communion of the Holy Ghost" is not

"sharing *in* a force"; it is "fellowship *with* a Person." The Modalist (Oneness) **rebuttal** is that this is just one person (Jesus) giving three different blessings: His grace (as Son), His love (as Father), and His fellowship (as Spirit). This, again, ignores the plain grammar. Paul names three distinct titles, just as he did in his opening salutations ("Grace... from God our Father, and from the Lord Jesus Christ"), which clearly distinguish the two.

Churches Teaching Fallacies: This verse is a direct refutation of both **Arianism** (Arius, ~325 AD; **Jehovah's Witnesses**) and **Modalism** (Sabellius, ~215 AD; **United Pentecostal Church**). The Arians cannot explain why a "creature" and a "force" are placed on the same level as God the Father as the source of blessing. The Modalists cannot explain why Paul so clearly distinguishes three persons if he only believed in one.

Verses of Apparent Support: (Arian) John 14:28; (Modalist) John 10:30

Verses of Correction: 2 Corinthians 13:14; Matthew 28:19; Matthew 3:16-17; John 14:16; John 15:26

Logical Fallacy Analysis: The Arian error rests on the **Fallacy of Inconsistent Structure**. They fail to read the clear, parallel structure of the verse. The verse is: [BLESSING] from [PERSON], [BLESSING] from [PERSON], and [BLESSING] from [PERSON]. Paul is not mixing his categories. He is not listing two persons and one impersonal force. To read it that way is to do violence to the simple, plain grammar of the text. This is a common tactic: when the text is clear, the heretic must claim the text *means* something other than what it *says*, by imposing a hidden, inconsistent structure upon it.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Utilitarianism** (for the Arian). They see the Holy Ghost as a *tool* or a *utility*—an "active force" that God *uses* to get things done. Their worldview is purely functional. They cannot grasp the KJV's revelation of the Holy Ghost as a *Person* with whom we have "communion" (fellowship). The KJV reveals a *relational* God, not a *utilitarian* one. We do not "fellowship" with God's "power"; we fellowship with the *Person* of the Holy Ghost, just as we receive love from the *Person* of the Father and grace from the *Person* of the Son.

Question 95. According to John 14:16, who prays, who is prayed to, and who is sent?

Answer 95. Topical Bible Study Correction (KJV): John 14:16 presents a clear, interactive portrait of the three distinct persons of the Godhead, making the Modalist heresy an impossibility. The verse records a divine conversation and promise. First, **the Son** (Jesus) is the one who **prays** or intercedes: "I will pray..." Second, **the Father** is the distinct person who **is prayed to** and who answers: "I will pray the **Father**, and **he** shall give you..." Third, **the Holy Ghost** is the distinct person who **is sent** as the gift: "...he shall give you **another Comforter**." This single verse makes it impossible to confuse the three. The Son, who is praying, cannot be the Father. He is praying to. The Holy Ghost, who is given as "another" (of the same kind as the Son), cannot be the Son who is praying or the Father who is giving. This verse is a concise and powerful proof of three distinct, co-existent, divine persons—Son, Father, and Spirit—all working in perfect unity to accomplish the plan of salvation.

Scripture References: John 14:16; John 14:26; John 15:26; John 16:7; Matthew 3:16-17

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** to this verse is one of profound confusion. They are forced to argue that Jesus (the one person) is praying to "His own divine nature" (the Father) to send "His own spirit" (the Holy Ghost). This reduces the verse to an internal, psychological monologue. It is Jesus (as man) praying to Jesus (as God) to send Jesus (as Spirit). This is utter nonsense and is not what the text says. The KJV presents *three* distinct, personal pronouns: "I" (Jesus), "the Father" (he), and "another Comforter" (who is also a "he," as seen in John 14:26). The Modalist must *delete* these distinctions and *invent* a psychological drama to make the verse fit their theology. The plain text simply shows one person praying to a second person, who then gives a third person.

Churches Teaching Fallacies: This is a direct refutation of **Modalism (Sabellianism)**, the heresy taught by **Sabellius** around **215 AD**. This error is the central doctrine of all **Oneness Pentecostal** denominations, most notably the **United Pentecostal Church (UPC)**. This verse, by showing the Son *praying to* the Father, makes their doctrine that "Jesus is the Father" a logical impossibility. If Jesus is the Father, to whom was He praying?

Verses of Apparent Support: John 10:30; John 14:9; Colossians 2:9

Verses of Correction: John 14:16; John 14:26; John 15:26; Matthew 3:16-17; John 17:1-5; 1 Corinthians 11:3

Logical Fallacy Analysis: The error rests on the **Fallacy of Division**. The Modalist wrongly assumes that because God is **one in essence** (John 10:30), He must also be **one in person**. They cannot comprehend the biblical mystery of a compound unity. They believe that to "divide" God into "persons" is to "divide" His essence, which would be Tritheism. This is a logical failure. A human family can be "one" family (one essence) but be composed of three distinct persons (father, mother, child). The KJV reveals a divine "oneness" that is also composed of three distinct, co-equal persons. The baptism of Jesus is the clearest picture of this. The Modalist, by denying the *distinctions*, is forced to deny the plain reading of this passage.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (or Monarchianism). This is the *a priori* philosophical belief that "one" must mean an absolute, solitary, and indivisible singularity. This human-devised, philosophical "box" simply cannot contain the biblical revelation. Because the Modalist is *starting* with the philosophical assumption that God *must* be a single person, they are forced to twist every verse that shows distinction. They must make the Father, Son, and Spirit mere "roles" or "modes." The KJV, however, begins with "one God" (Deuteronomy 6:4) but reveals this "one" as a compound unity (Genesis 1:26, "Let us..."), a truth that this rigid philosophy cannot accept.

Question 96. According to John 14:26, who sends the Comforter, and in whose name?

Answer 96. Topical Bible Study Correction (KJV): John 14:26 further clarifies the distinct roles within the Godhead, this time highlighting the Father's authority and the Son's mediation. Jesus

explains, "But the Comforter, which is the Holy Ghost, whom **the Father will send in my name...**" (John 14:26). This verse precisely identifies the actors and their roles. (1) **The Father** is the one who **sends**. This aligns with His role as the ultimate source and authority within the Godhead. (2) **The Holy Ghost** (the Comforter) is the distinct person who **is sent**. (3) **The Son** (Jesus) is the one in whose "**name**" (authority) the Spirit is sent. The Son's completed work of atonement on the cross is the legal and moral basis upon which the Father sends the Spirit to believers. Once again, all three persons are distinctly involved, but their roles are different. The Father sends, the Son provides the authority ("name") for the sending, and the Holy Ghost is the one who is sent. This shows a perfect, unified operation among three distinct persons.

Scripture References: John 14:26; John 14:16; John 15:26; Luke 24:49; Acts 1:4; Galatians 4:6

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** claims this is just Jesus (as the "Father") sending His own "Spirit" *in His own name* (as "Jesus"). This, like all Modalist arguments, creates a confusing tautology. It would mean, "But the Comforter, whom I (as Father) will send in my (as Son's) name..." This interpretation shatters the distinction of persons that Jesus is so carefully laying out for His disciples. He is explaining that *He* is leaving, and *the Father* is going to send *another Comforter in His name*. The distinction is the entire point of the passage. The disciples were worried because Jesus was leaving; Jesus comforts them by telling them *the Father* will send *another* to take His place. The Modalist interpretation destroys the entire context of the conversation.

Churches Teaching Fallacies: This is a direct refutation of **Modalism (Sabellianism)**, the heresy taught by **Sabellius** around **215 AD**. This error is the central doctrine of all **Oneness Pentecostal** denominations, most notably the **United Pentecostal Church (UPC)**. This verse, by showing the Father *sending* the Spirit, makes it impossible for the Father and the Spirit to be the same person. The sender is, by definition, distinct from the one being sent.

Verses of Apparent Support: John 10:30; John 14:9; Colossians 2:9

Verses of Correction: John 14:26; John 14:16; John 15:26; Matthew 3:16-17; John 17:1-5; 1 Corinthians 11:3

Logical Fallacy Analysis: The error rests on the **Fallacy of Equivocation**. The opponent equivocates on the word "name." They assume "in my name" is a *baptismal formula* (like "in the name of Jesus"), as discussed in Acts. But in this context, "in my name" means "by my authority" or "on my behalf." Jesus is saying the Father will send the Spirit *on the basis of* Christ's finished work. This is a legal, authoritative "name," not a "title" for a person. Because the Modalist equivocates this phrase with their "Jesus name" baptismal doctrine, they miss the plain meaning of the text, which is about *authority* for *sending*, not a *title* for *being*.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Monism** (or Monarchianism). This is the *a priori* philosophical belief that "one" must mean an absolute, solitary, and indivisible singularity. This human-devised, philosophical "box" simply cannot contain the biblical revelation. Because the Modalist is *starting* with the philosophical assumption that God *must* be a single person, they

are forced to twist every verse that shows distinction. They must make the Father, Son, and Spirit mere "roles" or "modes." The KJV, however, begins with "one God" (Deuteronomy 6:4) but reveals this "one" as a compound unity (Genesis 1:26, "Let us..."), a truth that this rigid philosophy cannot accept.

Question 97. According to John 15:26, who sends the Comforter, and from whom does He proceed?

Answer 97. Topical Bible Study Correction (KJV): John 15:26 adds another layer of divine harmony and complexity to the sending of the Comforter, revealing a *shared* work between the Father and the Son. In this verse, Jesus states, "But when the Comforter is come, whom **I will send** unto you from the Father, even the Spirit of truth, which **proceedeth from the Father...**" (John 15:26). This verse, read alongside John 14:26, reveals a perfect unity. In John 14:26, the **Father** sends the Spirit. In John 15:26, the **Son** sends the Spirit. This is not a contradiction; it is a profound revelation of their unified will and co-equal authority. Both the Father and the Son are involved in the act of *sending* the Spirit. This verse also gives a unique description of the Spirit's eternal relationship to the Father: He "proceedeth from the Father." This identifies the Father as the eternal *source* or *fountain* of the Godhead. This text is a fortress of truth, showing all three persons acting in perfect concert: the Spirit *proceeds* from the Father, and He is *sent* by both the Father *and* the Son to testify of the Son.

Scripture References: John 15:26; John 14:26; John 14:16; John 16:7; Galatians 4:6; Acts 2:33

Anticipated Rebuttals: The Modalist (Oneness) **rebuttal** to this is, again, one of confusion. They must claim this is Jesus (as Son) "sending" His own Spirit (as Spirit) which "proceeds" from His own divine nature (as Father). This renders the text an incomprehensible, cyclical monologue. The Arian (Jehovah's Witness) **rebuttal** is that this proves the Father is "superior" (because the Spirit "proceeds" from Him) and the Son is also "superior" to the Spirit (because the Son "sends" Him). This imposes a false hierarchy. The text is not about "superiority" in *nature*, but "distinction" in *role*. The Father is the source, the Son is the sender, the Spirit is the one sent. All three are God, but they perform different roles in the unified plan of salvation.

Churches Teaching Fallacies: This verse refutes both **Modalism** (Sabellius, ~215 AD; UPC) by showing three distinct actors, and **Arianism** (Arius, ~325 AD; Jehovah's Witnesses) by showing the Son sharing the divine prerogative of *sending* the Spirit, an act of co-equal authority with the Father. It also became a point of historical contention (the "Filioque" clause) between the **Roman Catholic Church** and the **Eastern Orthodox Church** around **1054 AD**, who debated whether the Spirit proceeded *only* from the Father or from the Father *and the Son*. The KJV text simply states He "proceedeth from the Father" and is "sent" by the Son.

Verses of Apparent Support: (None are credibly used to deny this passage's distinctions)

Verses of Correction: John 15:26; John 14:26; Acts 2:33; Matthew 28:19

Logical Fallacy Analysis: The error in the Arian **rebuttal** rests on the **Fallacy of Equivocation** regarding the word "send." They assume that to "send" someone *always* implies superiority in

nature. This is false. A king (a human) can "send" his ambassador (also a human). They are equal in *nature* (both human) but unequal in *role* (king and ambassador). The Father and Son are one in *nature* (God), but for the plan of salvation, they have taken on distinct *roles* (Sender and Sent, Source and Sender). The Arian philosophy cannot distinguish between role and nature, and thus they misinterpret all such passages as "proof" that the Son is a lesser "creature."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Rigid Hierarchicalism**. This is the philosophical belief that all relationships, even divine ones, must fit into a simple, linear "chain of command" (God > Son > Spirit > Man). This is a human, military, or corporate structure being imposed on the divine nature. The KJV, however, reveals a far more complex and beautiful reality: a Godhead of *mutual indwelling* (John 14:10) and *shared authority* (John 15:26). The Godhead is not a *pyramid*; it is a perfect, unified *fellowship* of three co-equal persons fulfilling distinct, harmonious roles.

Question 98. How do these distinct roles in sending and proceeding (John 14:26, 15:26) affirm both the unity and the distinctions within the Godhead?

Answer 98. Topical Bible Study Correction (KJV): These passages, when harmonized, affirm the **distinctions** within the Godhead by making it clear that the Father, Son, and Holy Ghost are not the same person. The one *sending* (the Father in 14:26, the Son in 15:26) is distinct from the one *being sent* (the Holy Ghost). The one *from whom* the Spirit proceeds (the Father) is distinct from the one *who is sent* (the Spirit). These roles are personal, distinct, and not interchangeable. They are not "masks" worn by one actor. At the same time, these passages powerfully affirm the **unity** of the Godhead by showing that the Father and the Son act with a single, undivided will. In one passage, the Father sends; in another, the Son sends. This is not a contradiction; it demonstrates that their authority and purpose are one. The Son only does what He sees the Father do. They are not two competing wills, but one divine will, perfectly executed by three distinct, co-equal persons. This harmony of action is the ultimate proof of their unity of essence.

Scripture References: John 14:26; John 15:26; John 14:16; John 5:19; John 10:30; Matthew 28:19

Anticipated Rebuttals: The primary **rebuttal** is that this is "contradictory." The Modalist will say, "Who sends Him? The Father or the Son? Make up your mind." The Arian will say, "This is just confusing." This is not a *contradiction*; it is a *harmony*. A contradiction is when two statements *cannot* both be true (e.g., "Only the Father sends Him" and "Only the Son sends Him"). The KJV does not say this. The KJV says "the Father will send" (which is true) and "I [the Son] will send" (which is also true). This reveals a *shared* action. This is no different than a company's CEO and COO both "sending" a memo. They are two distinct persons, but they act with one authority and one will. The opponent's claim of "contradiction" is a failure to see the unity of the Godhead.

Churches Teaching Fallacies: This beautiful harmony is missed by both **Modalism** (Sabellius, ~215 AD; UPC) and **Arianism** (Arius, ~325 AD; **Jehovah's Witnesses**). The Modalist *must* see a contradiction because their "one person" philosophy cannot handle two different actors (Father and Son) performing the same act (sending). The Arian *must* see a hierarchy because their

"subordinationist" philosophy cannot handle two different actors performing an act of *equal* authority.

Verses of Apparent Support: (None)

Verses of Correction: John 14:26; John 15:26; John 10:30; John 5:19

Logical Fallacy Analysis: The error rests on the **False Dilemma** (or the "either/or" fallacy). The opponent claims, "EITHER the Father sends the Spirit, OR the Son sends the Spirit. It cannot be both." This is a false choice. The KJV presents a third option: they *both* send the Spirit, demonstrating their perfect unity of will. This is like asking a child, "Who loves you, your mother or your father?" The child would rightly say, "Both." The opponent's logic is artificially simplistic and fails to grasp the concept of a shared, unified will among distinct persons.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Individualism**. This is a modern, Western philosophy that views "persons" as fundamentally autonomous, separate, and individualistic. When this philosophy is applied to the Godhead, it *forces* us to see the Father, Son, and Spirit as three "individuals" who must, by definition, have separate wills. This leads to Tritheism. The KJV, however, reveals a *relational* Godhead, where the persons are defined by their *relationship* to one another. They are not three "individuals"; they are three *persons* in one, perfect *communion*, sharing a single, divine will.

Question 99. How does the KJV's presentation of the Father, Son, and Holy Ghost working in perfect unity uphold the doctrine of "one God"?

Answer 99. Topical Bible Study Correction (KJV): The KJV's presentation upholds the doctrine of "one God" by showing that the Father, Son, and Holy Ghost are not three separate, independent gods acting in competition (Polytheism), but are three distinct persons executing **one single, unified divine will**. This perfect, seamless unity of action is the ultimate proof of their unity of essence. They never act in opposition. They never have conflicting wills. They never speak a different message. There is only *one* divine will, *one* divine plan, and *one* divine mind at work. The **Father** is the source, who *sends* the Son (John 17:3) and *gives* the Spirit (John 14:16). The **Son** is the agent, who *obeys* the Father (John 5:30) and *sends* the Spirit (John 15:26). The **Holy Ghost** is the effector, who *proceeds* from the Father (John 15:26) and *testifies* of the Son (John 15:26). This is not a committee of three gods; this is the *internal operation* of the one God. All three share the singular "name" of God (Matthew 28:19). All three are identified as God (1 Peter 1:2; John 1:1; Acts 5:3-4). All three are eternal (Hebrews 9:14). Because they share one will, one name, and one essence, they *are* the "one God" of Deuteronomy 6:4.

Scripture References: Deuteronomy 6:4; Matthew 28:19; John 10:30; John 5:30; John 14:16; John 14:26; John 15:26; 1 Corinthians 8:6; Genesis 1:26

Anticipated Rebuttals: The primary **rebuttal** is that this "unity" is merely a "unity of purpose," just as a husband and wife can be "one" or a team can be "one." The opponent claims this does not prove a "unity of essence." This **rebuttal** fails because of the *kind* of unity the KJV describes. A

husband and wife are "one flesh" (Genesis 2:24), but they do not share *one mind*. A team is "one" in purpose, but they do not share *one name* (Matthew 28:19). The Godhead, however, shares *one name, one will* (John 5:30), *one mind* (1 Corinthians 2:11, 16), and *one essence* ("I and my Father are one," John 10:30; "all the fulness of the Godhead," Colossians 2:9). The unity of the Godhead is unique and absolute. Jesus did not pray that His disciples would be "one" *in the same way* He and the Father are one (John 17:21) as a *goal*, not a *current reality*. The unity of the Godhead is an *eternal fact*; our unity is a *derived goal*.

Churches Teaching Fallacies: This truth is rejected by **Tritheism**, the logical (though often unstated) conclusion of **Social Trinitarianism**. This view, which became popular in some academic circles in the **20th century**, over-emphasizes the *distinction* of the persons to the point where they become three separate "centers of consciousness," or three separate "individuals" who just "agree" to work together. This is simply a disguised Polytheism and is refuted by the KJV's emphasis on their *one name, one will, and one essence*.

Verses of Apparent Support: Matthew 3:16-17; 2 Corinthians 13:14 (These are twisted by Tritheists to "prove" three separate beings)

Verses of Correction: Deuteronomy 6:4; Matthew 28:19; John 10:30; Isaiah 44:6

Logical Fallacy Analysis: The error of Tritheism rests on the **Fallacy of Composition**. The opponent looks at the *parts* (Father, Son, Holy Ghost) and wrongly assigns them the attributes of the *whole*. They see three "persons" and, based on their human definition of "person," conclude they must be three "beings" or three "gods." They fail to see that the KJV defines the *whole* as "one God." The *parts* (the persons) are not "gods"; they are *persons* within the *one God*. This is like looking at a man's mind, body, and spirit and concluding he is "three men." No, he is *one man* with three distinct parts. The Godhead is *one God* with three distinct persons.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Individualism**. This is a modern, Western philosophy that defines a "person" as a completely autonomous, separate, and individual "self." When this philosophy is applied to the Godhead, it *forces* us to see the Father, Son, and Spirit as three separate "individuals." This is Tritheism. The KJV, however, reveals a *relational* Godhead, where the persons are defined by their *relationship* to one another. They are not three "individuals"; they are three *persons* in one, perfect *communion*, sharing a single, divine essence.

Question 100. How does the complete KJV evidence for the Godhead (oneness, distinction, and full deity of all three) provide a safeguard against unbiblical concepts?

Answer 100. Topical Bible Study Correction (KJV): The complete, harmonized testimony of the King James Version provides the only perfect safeguard against all heresies by building a "**three-walled**" **fortress of truth**. Any unbiblical concept can only stand by tearing down at least one of these walls. **Wall 1: The Oneness of God.** The KJV establishes the absolute, non-negotiable oneness of God: "Hear, O Israel: The LORD our God is **one LORD**" (Deuteronomy 6:4); "beside me there is no God" (Isaiah 44:6). This single, mighty wall guards against all forms of **Polytheism** and its modern cousin, **Tritheism**, which would divide God into three separate

beings. **Wall 2: The Eternal Distinction of Three Persons.** The KJV reveals that this "one God" is a compound unity (Genesis 1:26, "Let us...") comprised of three distinct, co-existent, and interactive persons: the Father, the Son, and the Holy Ghost. This is seen most clearly at Christ's baptism (Matthew 3:16-17) and in the Great Commission (Matthew 28:19). This wall guards against the heresy of **Modalism** (or Oneness), which denies the three distinct persons and claims God is one person in three "modes." **Wall 3: The Full Deity of All Three.** The KJV affirms the full, co-equal deity of all three, with the **Father** called God (1 Peter 1:2), the **Son** called God (John 1:1; 1 Timothy 3:16), and the **Holy Ghost** called God (Acts 5:3-4). This wall guards against the heresy of **Arianism** (or Subordinationism), which demotes the Son and the Spirit to the status of lesser, created beings. To be biblical, one must stand *inside* all three walls simultaneously, believing all three truths at once.

Scripture References: (Wall 1: Oneness) Deuteronomy 6:4; Isaiah 44:6; 1 Corinthians 8:4. (Wall 2: Distinction) Matthew 3:16-17; Matthew 28:19; John 14:16; John 15:26; 2 Corinthians 13:14. (Wall 3: Deity) 1 Peter 1:2; John 1:1; 1 Timothy 3:16; Hebrews 1:8; Acts 5:3-4; Hebrews 9:14.

Anticipated Rebuttals: The only **rebuttal** to this "three-walled fortress" is to claim that it is "illogical" or "a contradiction." The heretic, trapped in a human-centric philosophy, will cry, "How can three *be* one? How can one *be* three?" This is the objection of **Rationalism**, the prideful belief that God must be simple enough to fit inside a finite, human mind. The KV's doctrine of the Godhead is not a *contradiction* (which is "A and not-A" at the same time); it is a *paradox*, a revealed truth that is *above* human reason. The KJV does not say God is "three gods and one god." It says He is *one* in *essence* and *three* in *person*. These are two different categories. The heretic, by confusing these categories, invents a "contradiction" where none exists, all to avoid bowing to a mystery that only God can reveal.

Churches Teaching Fallacies: This "three-walled" defense refutes all major heresies concerning God's nature: **Arianism** (Arius, ~325 AD; **Jehovah's Witnesses**) breaks Wall 3. **Modalism** (Sabellius, ~215 AD; UPC) breaks Wall 2. **Tritheism** (a formal heresy, e.g., **John Philoponus**, 6th c.; a practical heresy of some modern Social Trinitarians) breaks Wall 1. The complete KJV doctrine is the only position that honors all of the text.

Verses of Apparent Support: (None, as this is a summary of the whole)

Verses of Correction: (All listed in **Scripture References** above)

Logical Fallacy Analysis: The error in all of these heresies rests on the **False Dilemma** (or the "either/or" fallacy). The Arian says, "EITHER God is one (the Father), OR He is three (three gods). I choose one." The Modalist says, "EITHER God is one (one person), OR He is three (three gods). I choose one." The Tritheist says, "EITHER God is one (one person), OR He is three (three persons). I choose three." All three have accepted a *false choice*. They all fail to accept the KJV's perfect, balanced, and paradoxical revelation: **One God in Three Persons**. The KJV does not present an "either/or" choice; it presents a "both/and" revelation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Rationalism**, the unbiblical philosophy that *human*

reason is the final arbiter of truth. The rationalist *demand*s that God be simple. He *must* be one person (like the Modalist/Arian) or three separate beings (like the Tritheist), because the "mystery" of a compound unity is offensive to human logic. The KJV, however, is not based on human rationalism; it is based on *divine revelation*. It commands us to *believe* a truth that our minds cannot fully *comprehend*. The "three-walled fortress" of KJV doctrine is the safeguard against this human-centered pride.

A Topical Index for the Berean Student.

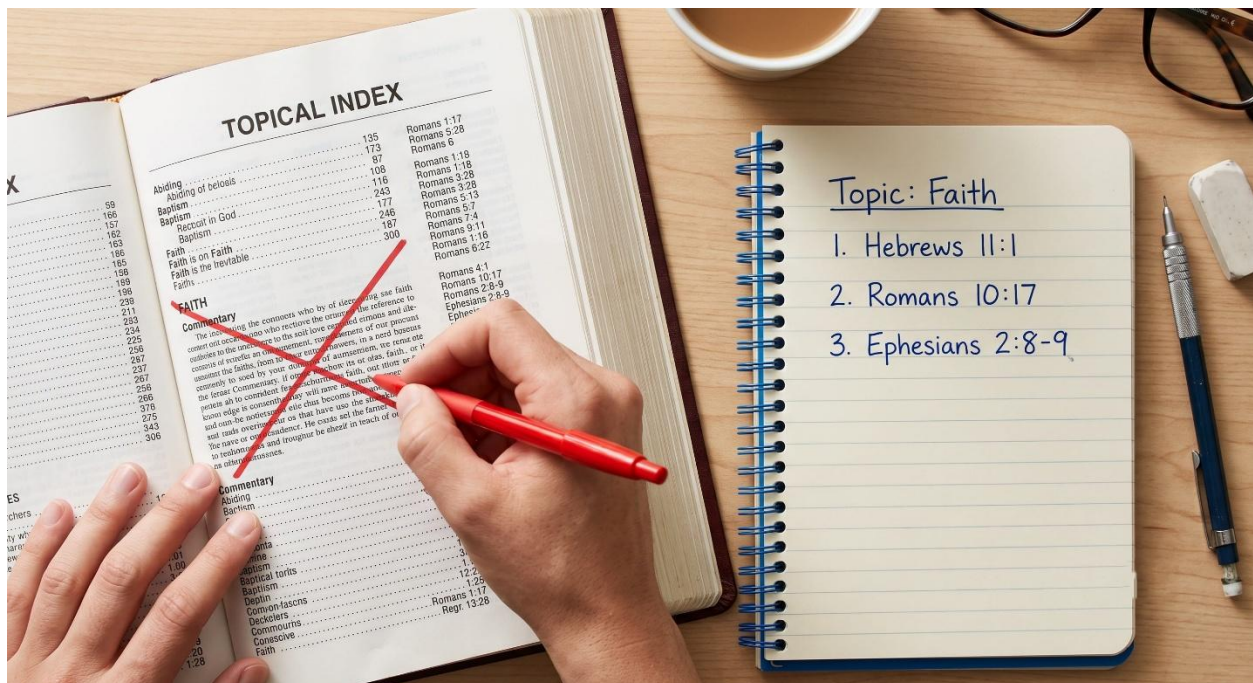
A Simple Guide to Topical Bible Study

The goal of this method is to empower you to understand the Bible for yourself, free from the influence of denominational doctrines, church traditions, or academic opinions. By letting the Bible interpret itself, you can arrive at a pure and consistent understanding of God's Word on any given topic. The process is simple and requires only a King James Bible and a willingness to diligently seek the truth.

Step 1: Gather All Scripture

The first step is to collect every verse in the King James Bible that pertains to your chosen topic. To do this effectively, you must begin with a clean mind, setting aside any preconceived ideas or church teachings you may have learned.

- **Choose a Topic:** Select the subject you wish to study (e.g, Faith, Repentance, Salvation).
- **Use Verse-Finding Tools:** Use public domain resources like *Nave's Topical Bible* or *Torrey's New Topical Textbook* for the sole purpose of locating verses. Do not read any accompanying commentary. Your goal is simply to compile a complete list of relevant scriptures.
- **Create Your List:** Write down every verse you find, from Genesis to Revelation. This exhaustive list is the raw material for your study.

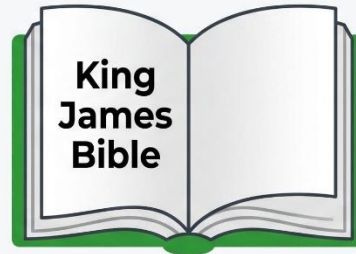


The “Source Exclusion” Chart

EXCLUDE: 
Church Interpretations

Catholic, Orthodox,
Lutheran, Anglican,
Wesleyan, Pentecostal,
Evangelical, Mormon,
Adventist,
Jehovah’s Witness

INCLUDE: 
Scripture Alone



Denominational Bias of Major Commentaries

Commentary / Author		Denominational Alignment
John Gill’s Exposition		Particular Baptist (Strict Calvinist)
Matthew Henry’s Commentary		Presbyterian / Reformed (Calvinist)
Martin Luther’s Works		Lutheran
John Wesley’s Notes		Methodist / Wesleyan (Arminian)
Adam Clarke’s Commentary		Methodist / Wesleyan (Arminian)
Scofield Reference Notes		Dispensationalist / Baptist
Navarre Bible Notes		Roman Catholic
Orthodox Study Bible		Eastern Orthodox

 **WARNING:** Commentaries interpret the Bible through the pre-conceived lens of their specific church’s doctrines. They do not let the Bible interpret itself.

Step 2: Let Scripture Interpret Scripture

Once you have gathered all the verses, the next step is to harmonize them to find the consistent truth they collectively teach. The Bible is its own best interpreter.

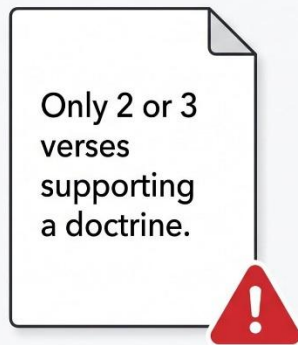
- **Start with the Simple Verses:** Read through your list and identify the verses that are the most straightforward and easy to understand. These clear passages will form the foundation of your doctrine on the topic.
- **Harmonize with Complex Verses:** Use the foundational understanding you gained from the simple verses to shed light on the more difficult or seemingly ambiguous passages. A true biblical doctrine will not have any contradictions. Every complex verse must ultimately align with the clear and simple ones.
- **Seek Complete Harmony:** Continue this process until your understanding of the topic allows every single verse on your list to fit together in perfect harmony, without exception or contradiction.





CHURCH TRADITIONS

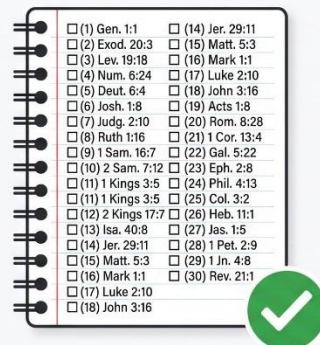
Catholic, Orthodox, Lutheran,
Anglican, Wesleyan, Pentecostal,
Evangelical, Mormon, Adventist, JW



Incomplete / Selective Verses

PERSONAL TOPICAL STUDY

Nave's Topical Bible,
Strong's Concordance,
Treasury of Scripture Knowledge



Exhaustive / All Verses on the Topic

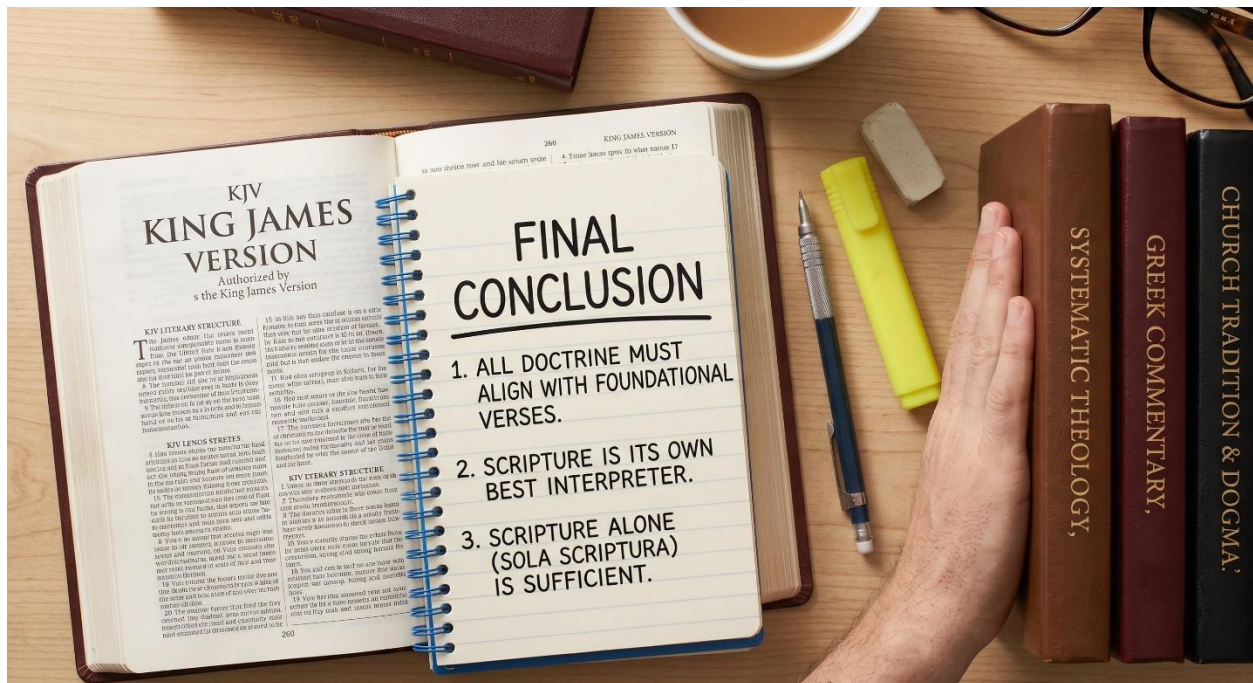
Step 3: Form Your Conclusion from Scripture Alone

The final step is to form your belief based entirely on the harmonized conclusion you reached in Step 2. This conclusion is not yours, nor is it from any pastor or theologian; it is the Bible's own teaching on the matter.

- **Believe the Harmonized Truth:** Accept the clear, consistent doctrine revealed by the entirety of Scripture on your topic.
- **Reject All External Authority:** Your conclusion must be based solely on the King James Bible. If it aligns with what a church teaches, let it be because the church is aligned with the Bible, not the other way around. Disregard any teaching, commentary, or tradition that contradicts the harmonized truth you have found.

By following this three-step method, you can build your faith on the solid rock of Scripture and be protected from the shifting winds of human doctrine.





Step 1: Gather All Scripture

📖 Extract verses from an index, ignoring/crossing out commentary.



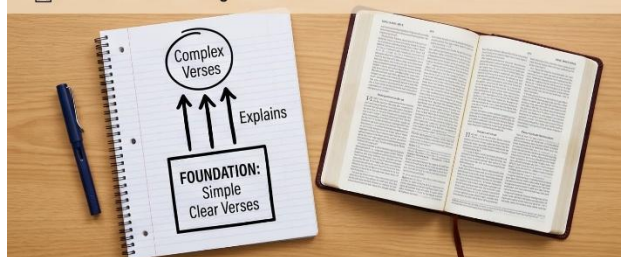
Step 2: Let Scripture Interpret Scripture (Categorize)

📖 Separate easy-to-understand verses from difficult ones.



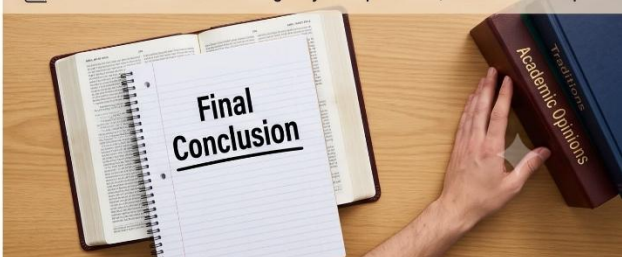
Step 3: Let Scripture Interpret Scripture (Harmonize)

📖 Build doctrine using clear verses as the foundation.



Step 4: Form Your Conclusion from Scripture Alone

📖 Arrive at final doctrine using only the open Bible, discard other inputs.



The Topical Bible Studies (KJV) Encyclopedia

We have forged a *daily weapon* for the watchman on the wall, a sharp sword to cut through the confusion of the age. Every day, a new study traces a **single thread of truth** from the ancient roots of Genesis to the final visions of Revelation, revealing the full, uncompromised counsel of God. There is no need for the dusty halls of a Bible college or a degree in Philosophy to master these depths; you can understand the Scriptures *better than a well-trained minister* without the burden of Greek or Hebrew. "The Topical Bible Studies (KJV) Encyclopedia" is a profound **2.5-year journey** through the King James Bible, designed to arm the believer with the pure Word of God. I have set the price of these ten volumes low enough that you can gather this entire armory at once, securing a lifetime of truth for the mere cost of a Bible dictionary.

The Discipline of Silence

Training your mind to become a true topical Bible student is a quiet discipline that *demand*s patience, moving you away from the quick satisfaction of a commentary or a video. It is a slow turning of the heart, learning to sit still with the text instead of instinctively reaching for an external voice to explain the mystery. **You must learn to wait** on the scripture itself, allowing the Holy Spirit to become your primary teacher in the silence of study. This process requires you to trust that the answer lies within the pages, not in the opinions of others.

The Architecture of Truth

The *Topical Bible Studies (KJV) Encyclopedia* mirrors a method honed over decades, a faithful path that begins by gathering every scattered verse on a subject into one place. You arrange these fragments carefully, starting with the **clearest, simplest truths** that anchor the soul, and only then moving toward the more difficult passages. By harmonizing the complex with the simple, the apparent contradictions fade away, leaving only a unified picture of truth. The *key phrase related to the topic* guides your eye, ensuring that the foundation is laid before the structure is built.

The Clarity of God's Voice

The ultimate goal is to **lean wholly on the Word of God**, stripping away the noisy clutter of outside influence to hear His voice alone. This ten-volume set stands as a testament that the Bible speaks in a plain, accessible language that *even a child can grasp* without fear or confusion. The chaos often found in Christendom is not born of God, but is merely the dust kicked up by man-made systems that obscure the simple light of scripture. When you remove the filters of tradition, the truth remains **bold and undeniable**.

This is a tool for the house church. Whether you are an elder preparing to feed the flock or a believer seeking meat for your own soul, these studies are built for you. You will not find human commentary or private interpretation here. We simply assemble the witnesses—verse by verse—so that you can see with your own eyes how the Bible interprets itself. You do not need a scholar to tell you what the text means; you only need to read it.

How to Access the Library:

- [The Topical Bible Studies \(KJV\) Encyclopedia \(on Amazon\)](#)

Recommended Foundational Topical Bible Study Topics

Laying before you are the **foundational topics** designed to sharpen your skills in the Topical Bible Study method. Once you truly *master* this technique, the need for my encyclopedia simply fades away, leaving you with the raw power of discovery. Take a moment to review the three steps, then immerse yourself fully in the process; you will find that each subject can be beautifully **harmonized** within a quiet two-hour span. To begin your studies, you are encouraged to conduct a topical Bible study on each of the following 28 foundational doctrines.

1. Defining the Gospel

The Gospel is the message that Christ's death, burial, and resurrection fulfilled Old Testament prophecies, as recorded by eyewitnesses in the Gospels. Salvation is received by faith in this historical event, not by adherence to the Mosaic Law.

Comprehensive list of Supporting Verses: Mark 16:15, Luke 24:46-47, John 20:31, Acts 2:22-24, Acts 2:32, Acts 2:36-39, Acts 10:36-43, Acts 13:26-39, Romans 1:1-4, Romans 1:16, Romans 4:24-25, Romans 10:14-17, 1 Corinthians 15:1-5, Galatians 1:6-9, 2 Timothy 2:8, 2 Timothy 3:15.

2. Defining the Essentials for Salvation

Salvation requires faith in Jesus Christ, repentance from sin, baptism by water and the Spirit, and a changed life that bears fruit. It is a gift of God's grace, with baptism being a necessary step for receiving the Holy Spirit.

Comprehensive list of Supporting Verses: Matthew 3:8, Matthew 7:16-21, Matthew 28:19-20, Mark 16:16, Luke 8:15, Luke 13:3-5, John 3:5-6, John 3:16, John 3:36, John 5:24, John 15:1-8, Acts 2:38, Acts 3:19, Acts 16:31, Acts 17:30, Acts 22:16, Romans 2:6-7, Romans 6:3-4, Romans 10:9, Ephesians 2:8-9, Ephesians 5:9, Philippians 1:11, Colossians 1:10, Titus 3:5-7, Hebrews 5:9, James 2:14-26, 2 Peter 3:9.

3. Defining Faith

Faith is a multifaceted concept, being simultaneously a gift from God, a divine command, and the evidence of a transformed life. Defined as the assurance of things hoped for, its object is God, Christ, and His promises revealed in Scripture. Faith is initiated by the Holy Spirit through the hearing of God's Word and is the necessary means by which believers receive forgiveness, justification, salvation, and sanctification.

Comprehensive list of Supporting Verses: Numbers 13:30, 2 Chronicles 20:20, Job 19:25, Psalm 27:13, Psalm 116:10, Daniel 3:17, Daniel 6:10-23, Matthew 11:22, Matthew 16:16, Matthew 17:20, Matthew 21:21-22, Mark 1:15, Mark 9:23, Mark 16:16, Luke 7:50, Luke 17:5-6, Luke

24:47, John 1:12, John 1:49, John 3:15, John 4:39, John 5:46, John 6:29, John 6:40-47, John 10:25-27, John 11:27, John 12:36-37, John 12:46, John 14:1, John 16:30, John 17:20, John 20:28-31, Acts 6:5-7, Acts 8:12-13, Acts 8:21, Acts 8:37, Acts 10:43, Acts 11:21-24, Acts 13:12-39, Acts 14:22, Acts 15:9, Acts 16:31-34, Acts 19:9, Acts 20:21, Acts 24:14, Acts 26:18-27, Romans 1:8-17, Romans 3:21-22, Romans 3:25-28, Romans 4:12-24, Romans 5:1-2, Romans 10:3-4, Romans 10:14-17, Romans 11:20, Romans 12:3, Romans 14:22-23, Romans 15:13, 1 Corinthians 2:5, 1 Corinthians 3:5, 1 Corinthians 12:9, 1 Corinthians 16:13, 2 Corinthians 1:24, 2 Corinthians 4:13, 2 Corinthians 5:7, 2 Corinthians 8:7, 2 Corinthians 13:5, Galatians 2:16-20, Galatians 3:11-14, Galatians 3:22-26, Galatians 5:6, Ephesians 1:13, Ephesians 2:8, Ephesians 3:12-17, Ephesians 6:16-23, Philippians 1:29, Colossians 1:4-23, 1 Thessalonians 1:3, 1 Thessalonians 2:13, 1 Thessalonians 5:8, 2 Thessalonians 3:2, 1 Timothy 1:4-5, 1 Timothy 1:18-19, 1 Timothy 4:10, 1 Timothy 6:12, 2 Timothy 1:5-12, 2 Timothy 3:15, 2 Timothy 4:7, Hebrews 4:2-3, Hebrews 6:12, Hebrews 10:22, Hebrews 11:1-13, Hebrews 11:17-39, Hebrews 12:2, James 1:3-6, James 2:17-26, 1 Peter 1:5-8, 1 Peter 2:6-7, 1 Peter 5:9, 2 Peter 1:1, 1 John 3:23, 1 John 5:1-5, Jude 1:20, Philemon 1:5.

4. Defining Repentance

Repentance is a fundamental and transformative change of mind and heart, involving a conscious decision to turn away from sin and toward God. It is an internal transformation enabled by the Holy Spirit received at baptism, not an act of penance to atone for sin. Repentance is a necessary command from God, a gift from Christ, and is essential for the pardon of sin and for salvation.

Comprehensive list of Supporting Verses: Genesis 6:3, Leviticus 26:40, Judges 10:15-16, 1 Samuel 15:24-30, 2 Samuel 12:13, 1 Kings 8:33-47, 1 Kings 21:27-29, 2 Chronicles 6:26, 2 Chronicles 7:14, 2 Chronicles 33:12-13, Ezra 9:6-15, Job 42:6, Psalm 95:7-8, Proverbs 28:13, Isaiah 1:16-17, Isaiah 45:22, Jeremiah 8:6, Jeremiah 31:19, Ezekiel 14:6, Ezekiel 16:61-63, Ezekiel 18:30-32, Zechariah 12:10, Matthew 3:2, Matthew 4:17, Matthew 6:19-21, Matthew 9:13, Matthew 11:20-24, Matthew 12:41, Matthew 21:29-32, Matthew 27:3-5, Mark 1:15, Mark 6:12, Luke 13:3-5, Luke 15:7-10, Luke 15:17-21, Luke 16:30-31, Luke 18:13, Luke 19:8, Luke 23:40-41, Luke 24:47, Acts 2:37-38, Acts 3:19, Acts 5:31, Acts 8:22, Acts 11:18, Acts 14:15, Acts 17:30, Acts 19:18, Acts 20:21, Acts 26:20, Romans 2:4, 2 Corinthians 5:17, 2 Corinthians 7:9-11, Colossians 3:2, 1 Thessalonians 1:9, 2 Timothy 2:25, Hebrews 6:4-6, Hebrews 12:1-2, James 4:9-10, 1 Peter 3:20, 2 Peter 3:9, Revelation 2:5-21, Revelation 3:3-19, Revelation 9:20, Revelation 16:9.

5. Defining "Being Born of Water and the Spirit"

Being "born of water and the Spirit," as stated in John 3:5, is a literal and non-negotiable requirement for entering God's Kingdom. It is a single, unified event where "water" refers to physical water baptism and "Spirit" refers to the reception of the Holy Spirit. This event, which occurs at the time of baptism in the name of Jesus Christ, is an act of obedient faith and is inseparable from justification and sanctification.

Comprehensive list of Supporting Verses: Deuteronomy 30:6, Nehemiah 9:20, Psalm 68:18, Isaiah 32:15, Isaiah 43:6-7, Isaiah 59:21, Jeremiah 24:7, Ezekiel 11:19, Ezekiel 36:26, Ezekiel 39:29, Haggai 2:5, John 1:13, John 3:3-8, John 3:34, John 6:27, John 7:38-39, John 14:16, John 20:22, Acts 2:38-39, Acts 5:32, Acts 10:44, Acts 11:17, Acts 15:8, Romans 2:29, Romans 6:4-6, Romans 7:6-22, Romans 8:7-8, Romans 8:16-17, Romans 8:29, 1 Corinthians 4:15, 1 Corinthians 12:13, 2 Corinthians 1:22, 2 Corinthians 3:18, 2 Corinthians 4:16, 2 Corinthians 5:5-17, Galatians 3:14, Galatians 6:15, Ephesians 1:13-14, Ephesians 1:16-17, Ephesians 2:1-10, Ephesians 4:24-30, Colossians 2:11, Colossians 3:10, Titus 3:5-6, James 1:18, 1 Peter 1:3-23, 1 Peter 2:2, 1 Peter 3:20-21, 1 Peter 4:14, 2 Peter 1:4, 1 John 2:29, 1 John 3:2-9, 1 John 3:24, 1 John 4:7-13, 1 John 5:1-18, Revelation 7:3, Revelation 9:4.

6. Defining Baptism

Baptism is a direct commandment from Christ, essential for salvation, and serves as an act of obedient faith. It requires prior repentance and belief in the Gospel. The proper mode is immersion in "much water" for the remission of sins and the reception of the Holy Ghost. It symbolizes the believer's union with Christ's death, burial, and resurrection, uniting them to His body, the church, and replacing circumcision as the seal of the New Covenant.

Comprehensive list of Supporting Verses: Genesis 3:21, Job 29:14, Isaiah 61:10, Matthew 3:5-15, Matthew 7:24-27, Matthew 22:11-14, Matthew 28:19-20, Mark 16:16, Luke 3:21, John 1:33, John 3:3-6, John 3:22-23, John 4:1-2, John 14:23-24, Acts 1:5, Acts 2:38-41, Acts 8:12-39, Acts 9:18, Acts 10:47-48, Acts 11:16-18, Acts 13:24, Acts 16:15-34, Acts 18:8, Acts 19:3-5, Acts 22:16, Romans 6:1-4, Romans 7:1-4, 1 Corinthians 1:13-17, 1 Corinthians 10:2, 1 Corinthians 12:13, Galatians 3:27-28, Ephesians 1:13, Ephesians 4:5-30, Ephesians 5:26, Colossians 2:11-13, 2 Thessalonians 1:8, Titus 3:5-7, 1 Peter 3:20-21, 1 Peter 4:17.

7. Defining Forgiveness of Sins

The forgiveness of sins is achieved solely through faith in Jesus Christ's atoning sacrifice on the cross; it cannot be earned. A central aspect of this forgiveness is that God "will not impute sin" to believers, meaning He does not hold or record their sins against them. For believers, past sins are forgiven, and future sins are not recorded, providing comprehensive coverage under Christ's atonement. This act is rooted in God's nature as love, which keeps no record of wrongs.

Comprehensive list of Supporting Verses: Exodus 34:6-7, Leviticus 16:30, Nehemiah 9:17, Job 25:4, Psalm 32:1, Psalm 51:1-13, Psalm 65:3, Psalm 86:5-16, Psalm 103:2-12, Psalm 130:3, Isaiah 1:18, Isaiah 33:24, Isaiah 43:25, Isaiah 44:22, Isaiah 53:10-12, Isaiah 54:9-10, Isaiah 55:1-11, Jeremiah 31:34, Jeremiah 33:8, Jeremiah 50:20, Daniel 9:9, Jonah 4:2, Micah 7:18-19, Zechariah 13:1, Matthew 1:21, Luke 1:77, Luke 24:47, Acts 3:19, Acts 10:43, Acts 13:38-39, Romans 4:4-8, Romans 5:11-20, Romans 11:26-27, 2 Corinthians 5:17-21, Ephesians 1:6-8, Ephesians 2:4-9, Colossians 1:14, Colossians 2:13-14, Hebrews 1:3, Hebrews 8:12, Hebrews 9:12-14, Hebrews 10:17, 1 Peter 2:24, 1 Peter 3:18, 1 John 1:7-9, 1 John 2:12, 1 John 4:7-8, Revelation 1:5, Revelation 7:14, Philemon 1:18-19.

8. Defining Justification

Justification is a legal declaration by God in which He pronounces a sinner righteous. This declaration is not based on the individual's merit or works but is granted solely through faith in the imputed righteousness of Jesus Christ. It is a free gift of God's grace, grounded in Christ's atoning blood and resurrection, and is received by faith alone, apart from the deeds of the Law.

Comprehensive list of Supporting Verses: Genesis 15:6, Exodus 23:7, Leviticus 18:5, Job 9:2-3, Job 25:4, Psalm 32:1-2, Psalm 130:3, Psalm 143:2, Isaiah 45:25, Isaiah 50:8, Isaiah 53:11, Isaiah 54:17, Isaiah 61:10, Jeremiah 23:6, Habakkuk 2:4, Zechariah 3:4-5, Luke 18:14, John 5:24, Acts 13:39, Acts 15:1-29, Romans 1:17, Romans 2:13, Romans 3:20-31, Romans 4:2-16, Romans 4:25, Romans 5:1-21, Romans 8:3-34, Romans 9:31-32, Romans 10:5, Romans 11:6, 1 Corinthians 1:29-31, 1 Corinthians 6:11, 1 Corinthians 9:21, 1 Corinthians 15:17, 2 Corinthians 5:21, Galatians 2:14-21, Galatians 3:11, Galatians 5:4, Philippians 3:8-9, Titus 3:7, James 2:10.

9. Defining Sanctification

Sanctification is a completed, one-time event that occurs at the moment of salvation through faith in Christ's singular, all-sufficient sacrifice. It is not a lifelong process of works or moral improvement. Scripture affirms in the present tense that believers "are sanctified" and have been "perfected for ever," granting them a permanent state of holiness and immediate access to God. This finished work of Christ is distinct from the ongoing process of "bearing fruit."

Comprehensive list of Supporting Verses: Exodus 13:2, Exodus 19:10-14, Exodus 29:37, Exodus 31:13, Exodus 40:9-11, Leviticus 8:10-12, Leviticus 20:7-8, Leviticus 21:8, Leviticus 27:14-16, Numbers 7:1, Deuteronomy 5:12, Joshua 7:13, 1 Samuel 16:5, 1 Chronicles 15:12-14, 2 Chronicles 5:11, 2 Chronicles 7:16, 2 Chronicles 29:5-34, 2 Chronicles 30:8-17, 2 Chronicles 31:6, Nehemiah 13:22, Isaiah 5:16, Isaiah 13:3, Jeremiah 1:5, Ezekiel 20:12, Ezekiel 36:23, Ezekiel 37:28, Joel 1:14, John 10:36, John 17:17-19, Acts 20:32, Acts 26:18, Romans 15:16, 1 Corinthians 1:2, 1 Corinthians 1:30, 1 Corinthians 6:11, 1 Corinthians 7:14, Ephesians 5:26, 1 Thessalonians 4:3-4, 1 Thessalonians 5:23, 2 Thessalonians 2:13, 1 Timothy 4:5, 2 Timothy 2:21, Hebrews 2:11, Hebrews 9:13, Hebrews 10:10-14, Hebrews 10:29, Hebrews 13:12, 1 Peter 1:2, 1 Peter 3:15, Jude 1:1, Revelation 22:11.

10. Defining Imputed Righteousness and Infused Righteousness

Imputed righteousness is the core of justification, where the perfect, external righteousness of Christ is legally credited to a believer's account solely through faith. This is a one-time forensic declaration by God. In contrast, infused righteousness is the flawed concept of a lifelong process where grace is imparted into a believer, who then cooperates through works and sacraments to become internally righteous over time. The former provides full assurance based on Christ's finished work, while the latter undermines grace and leads to uncertainty.

Comprehensive list of Supporting Verses: Genesis 15:6, Leviticus 7:18, Leviticus 17:4, Numbers 18:27, Psalm 32:2, Psalm 106:31, Isaiah 64:6, Romans 2:26, Romans 4:3-24, Romans 5:13-19, 1 Corinthians 1:30, 2 Corinthians 5:19-21, Galatians 3:6, Philippians 3:9, James 2:23.

11. Defining "Bearing Fruit"

Bearing fruit is the essential, ongoing, and visible evidence of genuine faith in Jesus Christ. It manifests as a transformed life, demonstrated through actions aligned with the fruit of the Spirit, such as love, joy, and peace. This process is distinct from sanctification; it is the natural result of the permanent holiness a believer has already received by faith, not a means of earning it. The degree of fruit varies among believers, but its presence is a key indicator of true salvation.

Comprehensive list of Supporting Verses: Psalm 1:3, Psalm 92:14, Proverbs 11:30, Proverbs 12:14, Song of Solomon 2:3, Isaiah 27:6, Matthew 3:8-10, Matthew 7:16-20, Matthew 12:33, Matthew 13:23, Mark 4:20, Luke 3:8, Luke 6:43-44, Luke 8:15, Luke 13:9, John 4:36, John 12:24, John 15:1-16, Romans 1:13, Romans 6:21-22, Romans 7:4-5, 2 Corinthians 9:10, Galatians 5:22-23, Ephesians 5:9, Philippians 1:11, Philippians 4:17, Colossians 1:6-10, Hebrews 12:11, Hebrews 13:15, James 3:17-18.

12. Defining the "Commandments" of Christ and the Apostles

The commandments for a Christian are the teachings of Christ and the Apostles as recorded in the New Testament. These are not suggestions but are the authoritative commands of the Lord that provide all necessary moral guidance. This new covenant of grace, centered on Christ's imputed righteousness, replaces the Old Covenant's Law of Moses, including the Ten Commandments. While Christians strive to obey Christ's commands, they are justified by grace through faith, not by adherence to the old law.

Comprehensive list of Supporting Verses: Genesis 26:5, Exodus 15:26, Exodus 16:28, Leviticus 22:31, Leviticus 26:3, Deuteronomy 4:2, Deuteronomy 5:10-29, Deuteronomy 6:1-25, Deuteronomy 7:9-11, Deuteronomy 8:1-6, Deuteronomy 10:13, Deuteronomy 11:1-27, Deuteronomy 13:4, Deuteronomy 15:5, Deuteronomy 26:17-18, Deuteronomy 27:1, Deuteronomy 28:1-9, Deuteronomy 30:8-16, Joshua 1:7, Joshua 22:5, 1 Kings 2:3, 1 Kings 3:14, 1 Kings 6:12, 1 Kings 8:61, 1 Kings 9:6, 1 Kings 11:38, Nehemiah 1:9, Nehemiah 9:13-14, Psalm 78:7, Psalm 89:31, Psalm 119:10-166, Ecclesiastes 12:13, Matthew 5:19, Matthew 19:17, Matthew 22:36-40, Matthew 28:20, Mark 12:29-31, Luke 1:6, John 12:50, John 13:34, John 14:15-31, John 15:10-14, Romans 16:26, 1 Corinthians 7:19, 1 Corinthians 14:37, 1 Timothy 6:14, Titus 1:3, 1 John 2:3-4, 1 John 3:22-24, 1 John 4:21, 1 John 5:2-3, 2 John 1:6, Revelation 12:17, Revelation 14:12, Revelation 22:14.

13. Defining House Churches

House churches are the only model for church gatherings found in the New Testament. They are small, intimate communities that meet in homes, characterized by shared participation, a central focus on reading and discussing the Bible, and practicing hospitality through shared meals ("love

feasts"). Leadership is shared, not centered on a single pastor, and financial collections are for the needy, not for buildings or salaries. This model contrasts with the hierarchical and commercialized nature of many modern denominational structures.

Comprehensive list of Supporting Verses: Acts 2:46-47, Acts 5:42, Acts 8:3, Acts 12:12, Acts 16:40, Acts 20:20, Acts 28:30-31, Romans 16:5-15, 1 Corinthians 1:11-13, 1 Corinthians 3:3-6, 1 Corinthians 4:6, 1 Corinthians 16:19, Colossians 4:15, 1 Timothy 3:5-15, Titus 1:5-9, Philemon 1:2.

14. Defining the Communion, or the Lord's Supper

The Lord's Supper is a memorial feast to remember the finished, one-time sacrifice of Jesus Christ. It should be practiced as a "love feast"—a full, shared meal—within a house church, fostering fellowship and unity. This contrasts with the ritualistic token of a small wafer and sip of juice common in institutional churches. It is a remembrance and does not impart grace or forgive sin. The doctrine of Transubstantiation is rejected as it contradicts the nature of the supper as a memorial of a once-for-all sacrifice.

Comprehensive list of Supporting Verses: Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, Luke 24:30, John 6:47-58, Acts 2:42-46, Acts 20:7-11, Acts 27:35, 1 Corinthians 5:8, 1 Corinthians 10:16-21, 1 Corinthians 11:20-34.

15. Defining Financial Offerings

In the biblical house church model, financial offerings are free-will collections intended exclusively for the support of the poor, widows, orphans, and others in desperate need within the community. These funds are for charitable "good works," not for church buildings, mortgages, or salaries for local elders or pastors, who are expected to work and support their own families. The Old Testament tithe is not a binding requirement for New Testament Christians.

Comprehensive list of Supporting Verses: Ezra 2:69, Nehemiah 7:70, Malachi 3:10, Mark 12:41, Luke 21:1, John 8:20, Acts 2:44-45, Acts 4:32-37, Acts 11:29, Romans 15:26, 1 Corinthians 16:1-2, 2 Corinthians 8:1-24, 2 Corinthians 9:1-15, Galatians 2:10, Ephesians 4:28, 1 Timothy 5:16, Hebrews 13:16, 3 John 1:5-8.

16. Instructions How to Study the Bible Topically

Topical Bible study is a simple and accessible method of direct engagement with Scripture, free from the interpretation of pastors or academic institutions. It involves choosing a topic, gathering all relevant verses from the King James Bible using tools like Nave's Topical Bible, identifying key phrases, and comparing verses to let Scripture interpret Scripture. This independent approach empowers individuals to find answers for themselves, avoid doctrinal error, and take responsibility for their own spiritual understanding.

Comprehensive list of Supporting Verses: Deuteronomy 17:19, Joshua 1:8, Psalm 1:2, Psalm 119:11-97, Proverbs 2:1-5, Matthew 13:52, Matthew 23:8-10, Luke 24:27-45, John 5:39, Acts 17:11, Romans 15:4, 2 Timothy 2:15, 2 Timothy 3:16-17, Hebrews 4:12, 2 Peter 1:19-20, Revelation 1:3.

17. Defining False Prophets

False prophets are teachers who claim to speak for God but are not sent by Him. They teach false doctrines that contradict Scripture, often motivated by personal gain. Characteristically, they are eloquent and persuasive, twisting Scripture to offer a false sense of peace and security, thereby encouraging people to continue in sin. True discernment comes not from trusting credentials or popularity, but from testing every teaching against the Bible and examining the teacher's life for fruits of genuine repentance and obedience.

Comprehensive list of Supporting Verses: Deuteronomy 13:1-3, Deuteronomy 18:20-22, Isaiah 8:20, Jeremiah 5:31, Jeremiah 14:14, Jeremiah 23:16-32, Jeremiah 28:15, Jeremiah 29:8-9, Ezekiel 13:2-10, Ezekiel 22:28, Micah 3:5-11, Zechariah 13:3, Matthew 7:15-20, Matthew 24:11-24, Mark 13:22, Luke 6:26, Acts 20:29-30, Romans 16:18, 2 Corinthians 11:13-15, Galatians 1:8, Colossians 2:8, 2 Peter 2:1-3, 1 John 4:1, Jude 1:4.

18. Defining Heresy and Heretics

Heresy is any doctrine that deviates from the foundational truths established by Christ and the Apostles in the New Testament before 70 AD. Heretics are those who promote such beliefs. There are no "secondary doctrines"; any teaching that contradicts Scripture is a dangerous "doctrine of devils." Truth must be determined by the Bible alone, rejecting the traditions of men, Church Fathers, or councils as authoritative.

Comprehensive list of Supporting Verses: Jeremiah 17:5, Matthew 15:9, Acts 20:30, Romans 16:17, 1 Corinthians 11:19, Galatians 1:8-9, Galatians 5:20, Colossians 2:8, Colossians 2:22, 1 Timothy 1:3, 1 Timothy 4:1-7, 1 Timothy 6:3-5, 1 Timothy 6:20, 2 Timothy 2:16-18, 2 Timothy 4:3-4, Titus 1:14, Titus 3:9-11, Hebrews 13:9, 2 Peter 2:1, 1 John 2:18-19, 2 John 1:9-10, Jude 1:4.

19. How to Deal With Heresy and Heretics

Believers must deal with heresy by first identifying it through rigorous testing against Scripture. Once a teaching is confirmed as false, the Bible commands believers to mark and avoid those who cause divisions contrary to sound doctrine. This involves not listening to them, not receiving them into one's home or church, and not offering them support. The goal is to earnestly contend for the faith and refute their errors, while avoiding endless, unprofitable debates.

Comprehensive list of Supporting Verses: Deuteronomy 13:3, Isaiah 8:20, Jeremiah 23:16, Jeremiah 27:9-16, Matthew 7:15, Matthew 18:17, Romans 16:17-18, 1 Corinthians 5:11, 2 Corinthians 6:14-17, 2 Corinthians 11:13, Ephesians 5:11, 1 Timothy 1:3-4, 1 Timothy 6:3-5, 1

Timothy 6:20, 2 Timothy 2:16, 2 Timothy 3:5-8, Titus 1:10-14, Titus 3:9-11, 1 John 4:1, 2 John 1:10-11, Jude 1:3.

20. Defining Death

Death is a state of unconscious "sleep" in the grave, not an immediate transition to heaven or hell. The dead are unaware of the passage of time and have no knowledge, thoughts, or feelings. The concept of an inherently "immortal soul" that lives on after death is rejected as a lie originated by the devil. Humans are mortal; only God is immortal. The "spirit" that returns to God at death is the "breath of life," not a conscious entity. The dead, including righteous figures like King David, remain in their graves awaiting the resurrection. The hope for the believer is the future resurrection, when they will receive an immortal, "angel-like" body.

Comprehensive list of Supporting Verses: Genesis 2:7, Genesis 3:4, Genesis 25:8, Exodus 7:11, Leviticus 20:27, 1 Samuel 28:3-25, 1 Kings 2:10, 1 Kings 11:21-43, 1 Kings 14:20-31, 1 Kings 15:8-24, 1 Kings 16:6-28, 1 Kings 22:40-50, 2 Kings 8:24, 2 Kings 10:35, 2 Kings 13:9-13, 2 Kings 14:16-29, 2 Kings 15:7-38, 2 Kings 16:20, 2 Kings 20:1-21, 2 Kings 21:18, 2 Kings 24:6, Job 4:17, Job 14:1-21, Job 17:13, Job 27:3, Psalm 104:29, Psalm 115:17, Psalm 146:4, Ecclesiastes 9:5-10, Ecclesiastes 12:7, Isaiah 8:20, Ezekiel 18:20, Daniel 2:2, Matthew 9:24-25, Matthew 13:43, Matthew 22:30, Matthew 24:23-24, Mark 5:39-42, Mark 12:25, Luke 8:49-56, Luke 20:35-36, John 5:28-29, John 11:11-44, John 20:17, Acts 2:29-34, Acts 5:2-29, Acts 16:16-18, Acts 17:11, 1 Corinthians 15:3-4, 1 Corinthians 15:50-55, 2 Corinthians 5:1-8, 2 Corinthians 11:14, Philippians 1:21-24, 1 Thessalonians 4:13-18, 1 Timothy 6:15-16, 2 Timothy 4:6-8, Hebrews 9:27, James 2:26, 2 Peter 3:10, 1 John 3:2, Revelation 12:9, Revelation 13:13-14, Revelation 16:3-14, Revelation 21:4, Revelation 22:12.

21. Defining the Second Coming

The Second Coming of Christ will not be a secret event but a visible, global phenomenon that "every eye shall see." Its timing is unknown and will be sudden, like a thief in the night. At His return, the righteous dead will be resurrected, and together with the living righteous, they will be caught up to meet the Lord in the air. Simultaneously, the wicked will be slain by the "brightness of his coming." The earth will then be left desolate and uninhabited during the thousand-year Millennium, as the saints will be with Christ in heaven.

Comprehensive list of Supporting Verses: Job 19:25-26, Psalm 50:3-4, Song of Solomon 2:8-10, Isaiah 11:3-4, Isaiah 24:23, Isaiah 34:2-4, Jeremiah 13:12-15, Jeremiah 25:30-33, Daniel 7:13-14, Daniel 7:27, Matthew 13:20, Matthew 16:27, Matthew 24:3-51, Matthew 25:1-46, Matthew 26:64, Mark 4:16, Mark 8:38, Mark 13:32-37, Luke 8:13, Luke 12:36-40, Luke 17:22-37, Luke 19:12-15, Luke 21:36, John 11:23-25, John 14:1-3, Acts 1:9-11, Acts 3:19-21, Romans 6:9-10, Romans 8:21, Romans 13:12, 1 Corinthians 1:7-8, 1 Corinthians 4:5, 1 Corinthians 15:25-26, 1 Corinthians 15:51-52, Philippians 1:6, Philippians 3:20-21, Philippians 4:5, Colossians 3:4, 1 Thessalonians 1:10, 1 Thessalonians 3:13, 1 Thessalonians 4:13-18, 1 Thessalonians 5:2-3, 1 Thessalonians 5:23, 2 Thessalonians 1:7-10, 2 Thessalonians 2:7-12, 2 Thessalonians 3:5, 1 Timothy 4:1, 1 Timothy 6:14, 2 Timothy 2:12, 2 Timothy 4:8, 2 Timothy 4:18, Titus 2:13, Hebrews

9:28, James 5:7-8, 1 Peter 1:5-13, 1 Peter 4:7, 1 Peter 5:4, 2 Peter 3:3-4, 2 Peter 3:10-12, 1 John 2:28, 1 John 3:2, 1 John 4:17, Jude 1:14, Jude 1:24, Revelation 1:7, Revelation 5:10, Revelation 6:12-17, Revelation 11:15, Revelation 16:12-21, Revelation 18:1-5, Revelation 19:15-21, Revelation 20:5-6, Revelation 22:5, Revelation 22:20.

22. Defining Daniel's 70th Week

The prophecy of Daniel's 70th week was completely fulfilled historically and is not a future seven-year tribulation. This final "week" corresponds to the seven-year Jewish-Roman War from 66 AD to 73 AD. The destruction of the Jerusalem Temple and the permanent cessation of sacrifices in 70 AD occurred "in the midst of the week." The war's conclusion in 73 AD marked the end of the Old Covenant system and the beginning of the Church Age.

Comprehensive list of Supporting Verses: Deuteronomy 28:52-57, Daniel 9:24-27, Matthew 24:1-34, Mark 13:1-30, Luke 19:43-44, Luke 21:20-32, John 4:21-24.

23. Defining the Millennium or 1000 Years

The Millennium is a literal 1,000-year period that begins at the Second Coming of Christ. During this time, the resurrected and translated saints reign with Christ in heaven. Meanwhile, the earth remains desolate and empty of human life, serving as the "bottomless pit" where Satan is bound. The wicked remain dead in their graves until the second resurrection for judgment at the end of the 1,000 years.

Comprehensive list of Supporting Verses: Isaiah 11:4-9, Isaiah 13:9, Isaiah 24:1-22, Jeremiah 4:23-28, Jeremiah 25:33, John 5:28-29, John 14:1-3, 1 Corinthians 6:2-3, 1 Thessalonians 4:16-17, 2 Thessalonians 1:7-8, Revelation 1:7, Revelation 6:12-14, Revelation 16:18-21, Revelation 20:1-10, Revelation 21:2-3, Revelation 22:11-12.

24. Defining the Book of Life, Election, and Predestination

Every person's name was written in the Lamb's Book of Life from the foundation of the world, as God desires all to be saved. However, salvation is conditional, and a name can be blotted out through unrepentant sin and unbelief. Predestination refers to God's plan for believers to be adopted and conformed to Christ's image, not a pre-selection of certain individuals for salvation and others for damnation. Election is based on God's foreknowledge of who would respond in faith.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Psalm 69:28, Psalm 139:16, Isaiah 4:3, Ezekiel 9:4, Daniel 12:1, Malachi 3:16, Matthew 22:14, Luke 10:20, John 1:12, Acts 13:48, Romans 8:29-33, Romans 9:11-24, Romans 11:5-7, Ephesians 1:4-11, Philippians 4:3, 1 Thessalonians 1:4, 2 Timothy 2:19, 1 Peter 1:2, 1 John 2:2, 1 John 4:14, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27, Revelation 22:19.

25. Defining Sins that Lead to Being Outside of the City of God

The New Testament provides specific lists of sins that, if practiced without repentance, will result in exclusion from the City of God on Judgment Day. These include idolatry, sexual immorality (fornication, adultery, homosexuality), theft, greed, drunkenness, witchcraft, hatred, strife, heresy, envy, murder, lying, and cowardice. While every sin is forgivable through repentance and faith in the Gospel, those who die in unrepentant sin will not inherit God's Kingdom.

Comprehensive list of Supporting Verses: Romans 1:28-32, 1 Corinthians 5:11, 1 Corinthians 6:9-10, Galatians 5:19-21, Ephesians 2:2-3, Ephesians 5:3-6, Colossians 3:5-9, 1 Timothy 1:9-10, 2 Timothy 3:2-5, Titus 3:3, 1 Peter 4:3, Revelation 9:21, Revelation 21:8, Revelation 22:15.

26. Defining How Books in Heaven Are Used on Judgment Day

On Judgment Day, heavenly books serve as records for judgment. The Book of Life contains the names of all people, written from the foundation of the world, though names can be blotted out due to unrepentant sin. The Book of Evil Deeds records the sins of the unrepentant, but these are completely washed away for a believer at the moment of faith, repentance, and baptism. The Book of Good Deeds records the works of believers, which are for rewards, not salvation.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Nehemiah 13:14, Psalm 56:8, Psalm 69:28, Ecclesiastes 12:14, Daniel 7:10, Daniel 12:1, Ezekiel 3:20-21, Ezekiel 14:14-20, Ezekiel 18:20-26, Ezekiel 33:10-20, Malachi 3:16, Matthew 12:36, Luke 10:20, Romans 2:16, Romans 14:12, 1 Corinthians 4:5, 2 Corinthians 5:10, Philippians 4:3, Hebrews 4:13, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27.

27. Defining Hell and the Lake of Fire

The biblical term "hell" (Sheol) refers to the grave—the state of unconscious death. The concept of an eternally burning place of conscious torment is a pagan idea. The Lake of Fire is a future, finite event, also called the "second death," where the wicked are utterly destroyed and cease to exist, a view known as annihilationism. Phrases like "everlasting punishment" refer to the permanent result of destruction, not an unending process of torment.

Comprehensive list of Supporting Verses: Genesis 1:5-31, Numbers 11:2, Deuteronomy 32:22, 1 Samuel 1:22, 2 Samuel 19:4, 2 Kings 22:17, 2 Chronicles 34:25, Job 21:30, Psalm 9:17, Proverbs 16:4, Isaiah 34:10, Isaiah 43:17, Isaiah 47:12-15, Isaiah 66:24, Jeremiah 7:20, Jeremiah 17:27, Ezekiel 20:47-48, Zephaniah 1:14, Malachi 4:1-3, Matthew 5:22, Matthew 10:28, Matthew 25:46, Matthew 26:6-13, Mark 9:42-48, Mark 14:3-13, Luke 7:36-50, Luke 10:38-42, Luke 12:46-48, Luke 16:23-31, John 5:29, John 11:1-44, John 12:1-11, Romans 2:5, Romans 9:22, 1 Peter 2:8, 2 Peter 2:4-9, 2 Peter 3:7-11, Jude 1:6-7, Revelation 6:17, Revelation 14:10-11, Revelation 16:14, Revelation 20:5-15..

28. Defining Eternal Life and the New Earth

At the end of the millennium, God will create a new heaven and a new earth, the eternal home for the redeemed. Eternal life is a gift from God, and to know Him and Jesus Christ is to possess it. In this restored creation, the New Jerusalem will descend from heaven, and God will dwell directly with humanity. There will be no more death, sorrow, or pain. Believers will have immortal, glorified bodies like the angels, and they will be like Christ, reigning with Him forever.

Comprehensive list of Supporting Verses: Genesis 2:9, Genesis 3:22-24, Genesis 7:9-15, Genesis 17:7-8, Exodus 17:5-6, Numbers 20:7-13, Deuteronomy 32:6, 1 Chronicles 29:10, Psalm 16:11, Psalm 21:4, Psalm 36:9, Psalm 37:11-29, Psalm 45:13, Psalm 48:1-3, Psalm 87:3, Psalm 104:4, Psalm 132:9-16, Psalm 133:3, Proverbs 4:9, Isaiah 11:6-9, Isaiah 12:3, Isaiah 25:8, Isaiah 30:19, Isaiah 35:10, Isaiah 52:1, Isaiah 55:1-3, Isaiah 56:5, Isaiah 60:20, Isaiah 61:3-10, Isaiah 65:17-25, Isaiah 66:22-24, Jeremiah 2:13, Jeremiah 3:19, Jeremiah 31:13-33, Jeremiah 32:38, Ezekiel 16:9-13, Ezekiel 34:15-25, Ezekiel 36:28, Hosea 1:10, Hosea 2:18, Hosea 13:14, Hosea 14:4, Joel 3:18, Daniel 2:35, Daniel 7:18-27, Daniel 10:5-6, Daniel 12:2-3, Zechariah 8:8, Zechariah 13:9, Matthew 5:3-12, Matthew 7:7, Matthew 11:5, Matthew 17:1-7, Matthew 19:29, Matthew 21:22, Matthew 22:1-14, Matthew 22:30-32, Matthew 24:37-47, Matthew 25:34-46, Mark 9:3, Mark 10:17, Mark 11:23-24, Mark 12:25, Mark 14:36, Mark 16:5, Luke 3:5, Luke 11:2-9, Luke 12:6-7, Luke 12:32, Luke 15:20-24, Luke 19:17, Luke 20:35-36, Luke 22:29-42, John 3:15, John 4:10-14, John 5:24-39, John 6:27-68, John 7:37-38, John 10:28-29, John 11:22, John 12:25, John 14:1-3, John 14:13-14, John 15:7-16, John 16:19-26, John 17:2-3, John 20:17, John 21:25, Acts 1:10, Acts 10:9-16, Acts 13:46-48, Romans 2:7, Romans 3:10-24, Romans 5:17-21, Romans 6:23, Romans 8:15-32, Romans 13:14, 1 Corinthians 2:9-12, 1 Corinthians 3:5-21, 1 Corinthians 9:25, 1 Corinthians 10:4, 1 Corinthians 15:26-58, 2 Corinthians 1:7, 2 Corinthians 5:1-10, 2 Corinthians 6:18, Galatians 3:7-29, Galatians 4:5-26, Galatians 6:8, Ephesians 1:5-14, Ephesians 3:6-20, Ephesians 4:22-24, Philippians 3:21, 1 Timothy 4:8, 1 Timothy 6:12-19, 2 Timothy 1:1-10, 2 Timothy 2:5-12, 2 Timothy 4:8, Titus 1:2, Titus 3:7, Hebrews 1:14, Hebrews 2:14-15, Hebrews 6:12-17, Hebrews 8:10, Hebrews 11:8-16, Hebrews 12:22-23, Hebrews 13:14, James 1:5-12, James 2:5, James 5:16, 1 Peter 1:4, 1 Peter 3:7, 1 Peter 5:4, 2 Peter 3:13, 1 John 1:2, 1 John 2:25, 1 John 3:2-22, 1 John 5:4-20, Jude 1:21, Revelation 1:6, Revelation 2:7-10, Revelation 3:4-18, Revelation 4:4, Revelation 5:10, Revelation 6:11, Revelation 7:9-17, Revelation 10:1, Revelation 18:1, Revelation 19:8, Revelation 20:14, Revelation 21:1-7, Revelation 21:10-25, Revelation 22:1-17.

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Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

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David Michael Curtis has spent decades building one of the largest interconnected independent Christian libraries in modern publishing. His work spans theology, biblical fiction, history, constitutional studies, marriage, and health, with more than one hundred and forty published books across Kindle and Audible.

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